THE CHURCHMAN.

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POETRY.

For the Churchman.

HYMNUS MATUTINUS.

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Rex ille dum fortissimus
De mortis inferno specu
Patrum Senatum liberum
Educit ad vitæ jubar.

Cujus sepulcrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulcro funerat.

Sat funeri, sat lacrymis,
Sat est datum doloribus
Surrexit Extinctor necis,
Clamat coruscans Angelus.

Ut sis perenne, mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

MEMORIALS OF THE DEAD.

Bring flowers, pale flowers, o'er the bier to spread,
A crown for the brow of the early dead!
For this through its leaves hath the white rose burst,
For this in the woods was the violet nurst—
Though they sigh in vain for what once was ours,
They are love's last gift! bring ye flowers—pale
flowers! *Mrs. Hemans.*

One of the most simple, yet beautiful and affecting customs of antiquity which has descended to modern times, is the decorating with flowers the graves of those we respected and loved. Accustomed as moderns are to term the ages and usages that are past, barbarous, and uncivilized, we cannot but think, that the little regard paid in our days to the memory of the departed, is a sad proof that advancement in literature and the sciences, is unfavorable to the cultivation and growth of some of the finest, sweetest, and holiest emotions of which the heart is susceptible. We have no desire to be ranked among the ultra sensitive: but certainly with us, this is no theme for unbecoming levity. There is a deep-toned voice in the care and respect which every age and nation of antiquity has shown to the memory of the dead—there is a divinity that speaks in the lessons from the grave, which cannot be misunderstood, and which finds a response in every soul not utterly callous and insensible to its noble destinies.

In the unfading green of the cypress and ivy, the ancients found an emblem of the immortal vigor of the mind; and in the annual renewal of the rose, and the fresh blossoms of spring, a proof that man too, after the winter of death and the grave be past, is destined to flourish in renovated beauty and splendor. Those important truths made known to us by revelation, they endeavored to read in the wide spread volume of nature, and the result was such as may well make us blush at the arrogance of our pretensions.

Notwithstanding the disuse and neglect into which this remnant of the fine feeling of the ancients has fallen, among the greater part of the nations of Christendom, still there are places where it is preserved in its primitive and hallowed purity. A traveller assures us, that after the desperate struggle between the French armies and the Tyrolese peasantry, when the former were defeated in their murderous attempts to penetrate the mountain fastnesses of the south of Austria, not one of the Tyrolese who fell was buried on the field, but after the strife of death was over, was borne by his friends to his own native village, in the churchyard of which, the little green mounds, planted with flowers, and freed from weeds by the pious care of survivors, still show the number of those that perished in that conflict for liberty.

In the Crimea, in Niphon, on the southern shores of the Mediterranean, among the Moors, and in China, is still observed the beautiful custom of planting and strewing flowers over the dead; a custom so affecting, and so full of refined taste, that it ought never to be suffered to fall into oblivion, by those who make the slightest pretences to civilization. In Wales, when a young woman dies, she is attended to the grave by her virgin companions, each one bearing flowers, which, after she is deposited in her last abode, are sprinkled over the coffin. Over the monument of Klopstock, the impassioned author of the "Messiah," flowers are yearly strown, and a lime tree there ever waves its spreading branches.

In that populous city of the dead, the Pere La Chaise of the French capital, the cypress, the rose and the willow are beautifully blended; and on All-souls-day, those who have friends buried there, are in the custom of visiting the place, bearing garlands of wild flowers and evergreens, intermingled, to place upon the graves. The epitaph of the founder of Grecian tragedy, the celebrated Sophocles, written by Simonides, proves that such a custom of honoring the illustrious dead then existed:—

"Wind, gentle evergreen, to form a shade,
Around the tomb where Sophocles is laid.
Sweet ivy, wind thy boughs and intertwine
With blushing roses and the clustering vine;
So shall thy lasting leaves, with beauty hung,
Prove a fit emblem of the lays he sung."

There can scarcely be imagined a more delightful place, than that valley of unfading green and everlasting flowers, where Sadi, the royal Persian poet, is entombed. Hafiz, of the same nation, and scarcely less renowned as a poet, planted with his own hands the cypress under which he directed his body to be entombed, and over which, for ages, his enthusiastic admirers and countrymen scattered roses, and hung chaplets of flowers.

There is no place that awakens more deep and sadly pleasing emotions, than to tread the ground where those we once loved, rest forever from their sorrows and their cares. Every thing disagreeable and repulsive, in such a quiet scene, ought to be carefully avoided; and every thing should be introduced which can have a tendency to soften the passions, and soothe and tranquillize the feelings. Yet how often do we, in the sleeping place of the dead, in the churchyards of both city and country, find the graves trampled upon by the most disgusting of brutes; a cold stone, perhaps, to tell who sleeps below; but no flowers are seen to picture, by their renewal, the cheering hope of a resurrection; no evergreen to shadow forth the immortality of the dead.

Extracts from the Pastoral Letter of the Most Reverend the Archbishop of Baltimore, and the Right Reverend Bishops of the Roman Catholic Church in the United States of America; assembled in Provincial Council, in the city of Baltimore, in the month of May, 1840; to the Clergy and Laity of their charge.

THE CHURCH THE PILLAR AND GROUND OF THE TRUTH.

The Saviour of the world commissioned his apostles to teach "all nations" of the earth, during "all days, even to the consummation of the world," promising that he would be "always with them;" (Matt. xxviii. 19, 20;) and that the Holy Ghost "would teach them all things, and bring to their minds all that he (the Saviour) taught." (John xiv. 26.) This promise was fulfilled on the day of Pentecost, (Acts ii. 4,) and they were thereby constituted a tribunal competent and commissioned to testify the revelation of God to the whole human race, to the consummation of the world. This tribunal was extended and perpetuated in consequence of the authorized association to their body by the Apostles, of others whom they found duly qualified, whom they fitted by ordination to perform the duty, and to whom they gave the necessary commission by sending them into the field, when thus prepared and commissioned. It is manifest that the Church, thus constituted, formed one visible body under one visible head, and that it had the full authority of requiring from each of its members or portions, not forming an evident majority of the whole body, that respect and obedience which the principle of unity required, and which the Saviour commanded.

It is plain, that as the commission was lodged with the whole body united to its head, no minority, however respectable, especially when opposed to the majority and separated from the head, could lawfully claim to act under that commission; nor could any individual or voluntary association, reasonably arrogate to itself the power of performing the functions of that commissioned tribunal, or denounce it as apostate. Such a position might seem plausible, if they who take it could produce unquestionable evidence, that the word of Christ had been vainly given for the authority and the perpetuity of the general body, and that its commission had been superseded. Even this would not, however, suffice to place themselves in authority, because it would be still farther necessary to produce with unquestionable evidence, a new commission; for upon every principle of common sense, as well as of religion, the Apostle testifies: "Neither doth any man take the honor to himself, but that he is called by God as Aaron was." (Heb. v. 4.) In a case of this description, conjectures, surmises, probabilities, analogies or opinions, do not form evidence. The destruction of one commission, and the substitution of another, in so important a crisis, should have the same character as that which Jesus Christ furnished in his own person, when superseding the commission of the Sanhedrim: as the prophecies showed must be the case, he substituted that of the Christian Church. "If I had not done amongst them the works that no other man had done, they had not had sin; but now have they both seen and hated both me and my Father." (John xv. 24.)

Nothing is more plain to the ordinary observer, than that from the days of the Saviour to the present, no such evidence has been adduced. And indeed, its non-existence is so manifest, that although innumerable separatists have gone out from the great body which adhered to the regularly commissioned and regularly perpetuated tribunal, not one of them pretends to adduce even its semblance; but each seeks to justify its own secession by alleging its own opinion, that the original tribunal has erred; yet they do not agree in specifying the alleged error, nor does any one of them pretend to an exemption from liability to err itself; and thus they concur in sustaining the principle, that no one can be certain of knowing at this day, with precision and accuracy, the doctrine of Christ upon every particular subject of revealed religion; though they say that we may have a general knowledge of what he taught. Thus you will observe, upon their principle, that since each individual and each congregation and aggregation, and even the whole Church, may err upon each separate subject, it inevitably follows that no person or Church can say with certainty that upon any given point there is not error, and therefore it is clearly impossible, in their supposition, to point out at present any one doctrine of the Saviour with absolute certainty. This necessarily involves the destruction of revealed religion; for no one is bound to believe as the Word of God any statement of man, without evidence that it has been revealed by God; which evidence can never be given upon the grounds which they furnish.

Now rejecting this supposition and its consequences, we look upon it as evident, that when Jesus Christ, by his works, established his own authority, he next established the tribunal of the Church as a credible witness of his teaching, not only for all nations but for all ages; we also behold the notorious fact of its continuance; we therefore possess this day the authorized witness given to us by the Saviour. This witness, which St. Paul describes as "the Church of the living God, the pillar and ground of the truth," (Tim. iii. 15,) gives to us, amongst other teaching of God, the sacred volume of the Holy Scriptures, the value of which we can learn only by her testimony. But as St. Peter tells us of this valuable record, "Holy men of God spake inspired by the Holy Ghost," (2 Peter i. 21,) and he immediately adds, "But there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction." (2 Peter ii. 1.) The mode of separating the genuine inspired writing from the production of the false prophet, was not by private authority of one or more indivduals, but it was the prerogative, as it was one of the most important duties of the authorized tribunal of the Church. It is also manifest, that when, at a subsequent period, the valuable legacy was ascertained and furnished by her testimony, it had a distinct, precise, and well known meaning, perfectly in accordance with the doctrines committed by the Saviour to the guardianship of the Church; and one of the most necessary obligations and functions of the apostolic body in all succeeding ages, was to testify and to preserve unchanged that meaning, so as to guard against the evil which St. Peter subsequently describes: "Our most dear brother Paul, according to the wisdom given to him, hath written to you, as also in all his epistles, speaking of them in these things; in which there are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition. You, therefore, brethren, knowing these things before, beware; lest being led away by the error of the unwise, you fall from your own steadfastness." (2 Peter iii. 15, 16, 17.)

PURITY OF THE ELECTIVE FRANCHISE.

Whilst we disclaim all right to interfere with your judgment in the political affairs of our common country, and are far from entertaining the wish to control you in the constitutional exercises of your freedom—we cannot, in justice to ourselves, refrain from addressing to you a few observations, equally demanded by the love that we bear to our civil and political institutions, and the obligations of morality. You cannot but be aware that our own views and sentiments, respecting the political parties which divide our national counsels, are as little in harmony as are your own, or those of any other religious body in our land. You cannot, therefore, attribute our monition to any political bias, nor entertain the suspicion that it is meant to produce any political effect. Our object is exclusively the respectability of our land, the stability of our constitution, the perpetuation of our liberties, and the preservation of pure and undefiled religion.

The periods which precede our great elections are usually marked by extraordinary excitement. Associations are formed, committees are appointed, clubs are organized, party spirit is excited, the tongue and the pen are imbittered by virulence, truth is degraded; and, more melancholy and more censurable still! freemen of every religious denomination, electors upon the proper exercise of whose judgment we receive statesmen, who may save our republics as from ruin, or who may degrade them in the eyes of the world, and may destroy our peace and our liberty; voters upon whose virtues and prudence our dearest rights depend, are brutalized by pampering their meanest passions, are by vile bribery debased to the lowest grade of infamy and recklessness; and thus what was meant to be a blessing, is turned into a curse. Beloved brethren, flee this contamination, keep aloof from these crimes—reflect that you are accountable not only to society but to God, for the honest, independent and fearless exercise of your own franchise; that it is a trust confided to you, not for your private gain, but for the public good; and that if, yielding to any undue influence, you act either through favor, affection, or the motives of dishonest gain, against your own deliberate view of what will promote your country's good, you have violated your trust, you have betrayed your conscience, and you are a renegade to your country. Do then, we intreat of you, avoid the contaminating influence of political strife; keep yourselves aloof from the pestilential atmosphere in which honor, virtue, patriotism and religion perish; and be assured, that our republics never can be respected abroad, nor sustained at home, save by an uncompromising adherence to honor, to virtue, to patriotism, and to religion. How often have we had to weep over the havoc of morals, and the wreck of religion, which political excitement has produced!

JUSTIFICATION.

On this subject, which produces so much wonderful wire-drawing by those who love metaphysical niceties, and some of whom love to go to the homilies for their support, we know not a better text after the language of St. Paul, than that furnished by the homily "of salvation." From the third part of the homily we take one passage as the subject of a few remarks.

"Faith doth directly send us to Christ for remission of our sins." The understanding here is, that the merits of Christ justify, but that until the soul goes in faith to the Saviour there is no justification; not that faith justifies, but that faith leads to Christ, who *does* justify. This cannot be said of any other act or virtue. One may repent, be exceeding sorry for his sin, and yet not be led to Jesus; another may be very charitable, and yet never have been moved by the principles of the Gospel, and hence, as the same homily saith, "the old ancient fathers of the Church, from time to time, have uttered our justification with this speech, only faith justifieth us; meaning no other thing than St. Paul meant, when he said, *faith without works justifieth us.*" The argument is clearly carried out in the following sentence, "because," as the homily goes on, "all this is brought to pass through the only merits and deservings of our Saviour Christ, and that not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore, in that respect of merit and deserving, we forsake, as it were, altogether again, faith, works, and all other virtues. For our imperfection is so great, through the corruption of original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve any part of our justification for us." Now we ask, in all simplicity, can any thing be more plain than this position derived from the language quoted? Faith leads us to Christ, whose merits *alone* justify, but as a human act, neither *faith* nor *repentance*, nor *charity*, nor any other *work* can procure our justification. When, therefore, the *eleventh* article of the Church says, "that we are justified by faith only," the meaning is the same as that contained in the above quotation of the homily, and that meaning is, that no other *act*, or *work*, or *virtue* leads, or "doth directly send us to Christ for remission of our sins." Now we again ask all the fine spinners of metaphysical cobwebs, if they can get nearer to the scriptural view than this—and if they can, we ask all serious and humble inquirers after gospel truth if they are not satisfied in the view here taken? Let them believe from the ground of the heart, that through *Christ alone* they have salvation, but not suppose they are saved *for their faith.* Let them be penitent—but not relying for heaven *on their repentance*—let them be full of charity and good works, but *not dependent upon either*—let them be holy, but not expect mercy in the last day *for their holiness.* Christ is all.

Having gone over the passage before us, which will be found in *Swords' edition of the Homilies, page* 24, we will remark, by way of illustration for our readers who have little time for investigations of this kind—that faith in Christ as an atonement for sin is peculiarly a property of Christianity. This is not the case with any other act, work, or duty. The Turk, the savage, or the infidel, may be sorry for his deed, and yet his penitence may never carry him to the fountain of atonement. The unbeliever in revelation may be kind, and bestow much in acts of benevolence, but he never gives with reference to the commandment of the Saviour.

Our aim is truth, with simplicity and brevity. —*Utica Gospel Messenger.*

From the Charleston Gospel Messenger.

THE DISTINCTION BETWEEN THE CAUSE AND THE MEANS OF JUSTIFICATION.

Messrs. Editors,—In illustration of the point at the head of this article, let me refer the reader to the report of a recent visit by the present Bishop of Calcutta. In that document we read: "I began, therefore, with the examination for baptism. The candidates were arranged in rows.

'Are you sinners?'

'Yes, we are all sinners,' was resounded from one end of the chapel to the other.

'How are you to obtain forgiveness?'

'By the sacrifice of Christ,' re-echoed the crowd.

'Who is Christ?'

'The only Son of God.'

'What do you mean by his sacrifice?'

'We were sinners, and deserved God's wrath: and Christ bore that wrath in the stead of us,' shouted some.

'He suffered in our place,' cried other voices.

I pause, to call the Society's attention to this point; the Kurta-Bohjas uniformly seize on the doctrine of atonement; they say, 'this is what we have been seeking for.' It seems that their notion of obtaining a sight of God is met by the doctrine of a God Incarnate suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts but *Jesus Christ and Him crucified;* which, though still *a stumbling-block* to some, and folly to others, is *Christ the power of God, and the wisdom of God,* to them that are called, of all nations, and kindred, and tongues, and people. But I proceed:

'How is your heart to be changed and made holy?'

'By the Holy Ghost.'

'Why do you desire baptism?'

'To obtain the pardon of our sins.'"

Now here the Bishop notices, first, the cause of man's justification, viz., "the sacrifice of Christ." He then adverts to the means of his justification, or rather to *one* of these means, viz., "baptism." He does not mention faith, but no one can doubt from his writings generally, that he held faith to be a means of justification. He sees no heresy in the regarding the sacrament of baptism as "a means whereby we receive 'the same,'" viz., grace as a means "to obtain the pardon of our sins."

Let me add, the whole of the Bishop's report is worthy of attentive reading, not only for its *facts* cheering to the friend of missions, but for its sound views of Christian truths and usages; in other words, for its faithful development of our Church principles and customs.

THE NEGLECTED RUBRIC.

From the Gospel Messenger.

Mr. Editor,—It is the belief of your correspondent, that the observance of every law imposed by acknowledged authority, not counter to the supreme law, is morally binding on every subject of the enacting authority. That the *rubrics* are in no instance contrary to higher law, and are of imperative obligation, admits of no question by any, who in the solemn ordering of priests have promised, "by the help of the Lord, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." Such, before presenting themselves to the Lord, to be separated to the work of the priesthood, have examined all these; and in that sacred office, have deliberately subscribed to their justness and force.

To stir up some pure minds by way of remembrance, I make these remarks, preparatory to calling attention to a single rubric, whose directness and force is not always regarded, and the propriety of which is not at once so apparent as its authority. I allude to the rubric in the Communion Office, which immediately precedes the prayer for the whole state of Christ's Church militant: "*And the Priest shall then place upon the table so much bread and wine as he shall think sufficient.*"

Now, sir, that this rubric came into this place by accident, or was foisted into it against authority, is retained by courtesy, but has neither meaning nor force for the priest at an altar, as the too general practice under it would imply, its history and our best authorities plainly contradict. Its introduction was lawful and deliberate; its design imposing and interesting; its retention is authoritative; its meaning clear, and its force as imperative as any rubric or law to which ordination binds. Says Shepherd, "This rubric was added at the last review, in 1661, and at the same time was inserted in the prayer following an expression adapted to the particular action here enjoined; the words *and oblations* being intended, as I conceive, more immediately to refer to the bread and wine, and the new order about placing them on the table. If the alms only wine meaneth, there was no adequate reason for the addition of the words "*and oblations,*" for on this supposition nothing more is expressed than was fully and clearly expressed before. In the ancient Church this act was performed with great solemnity; and though there be something improper in the prayers appointed by the missals, to be said at the offering of the bread and wine, and no form of prayer is prescribed by our Church, yet the action itself is not to be neglected."*

And Archbishop Whateley, with reference to it, remarks, "which rubric being added to our own Liturgy, at the same time with the word *oblations* in the prayer following, (i. e., at the last review,) it is clearly evident, as Bishop Patrick had observed, that by that word are to be understood the elements of bread and wine, which the Priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, and that from thenceforth they might become properly and peculiarly his. For in all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made God's by solemn oblation, and then afterwards eaten by the communicants, not as man's, but as God's provision; who, by thus entertaining them at his own table, declared himself reconciled, and again in covenant with them.

And therefore our blessed Saviour, when he instituted the new sacrifice of his own body and blood, first *gave thanks and blessed the elements,* i. e., offered them up to God, as the Lord of the creatures, as the most ancient fathers expounded that passage; who, for that reason, whenever they celebrated the holy eucharist, always offered the bread and wine for the communion to God, upon the altar, by this, or some such short ejaculation: "*Lord, we offer thee thy own, out of what thou hast so bountifully given us.*" After which they received them, as it were, from him again, in order to covenant them into the sacred banquet of the body and blood of his dear Son. In the ancient Church they had generally a side-table near the altar, upon which the elements were laid till the first part of the communion service was over.†

Now, in this view, our Church would have us follow, with the exception of the prayer at the oblation; "the action itself she would not have neglected."

With this interpretation in view, how significant and how interesting the act of the Priest, in then placing "upon the table so much bread and wine as he shall think sufficient!" And how much of duty is left unperformed, how much of positive law violated, law, to observe which a most solemn and binding pledge was given at the ordination!—how much of sacred impressiveness in the services is lost, and how much of meaning in the oblation sacrificed, when it is allowed that the elements be placed on the Lord's table before the beginning of Morning Prayer, by the hands of a warden, clerk, or sexton! Of this allowance, says Archbishop Whateley, "it is a profane and shameful breach of the rubric." And Shepherd, of the same, "The order that the Priest, and no other, shall place the bread and wine upon the table, and that he shall *then* do it, is positive, and it is, ordinarily speaking, capable of being complied with by every one who has the honor to stand ministering at the Lord's table."‡

The late Bishop Hobart entertained the same view. He says, "having the elements placed on the altar before Morning Prayer, by the clerk or sexton, is contrary to the rubric, and to the custom of the primitive Church."

The present diocesan of New York presented his views on the subject clearly and fully in his address to the Convention of his diocese last year. "I am reminded," was his language, "of a peculiarity in the venerable and majestic temple§ in which we are now assembled, of very improperly rare occurrence. I mean, the providing of the chancel with a side-table, on which the elements for the eucharist are placed, before their removal by the Priest, to the Lord's table. This is part of the Communion Office in which it is ordered that 'the *Priest* shall *then* place upon the table so much bread and wine as he shall think sufficient.' How wide a departure from this position and of the Church is prevalent among us, I need not say. Nor need I say in what ignorance of what is right and proper, is founded an objection to an arrangement so clearly ordered by the Church."‖ Other authorities, Mr. Editor, might be cited; the views of Bishops White and Seabury might be presented, but our article is already too protracted. We hope that attention may be called to this subject, and a uniform attention to the rubric secured. Your own views, sir, would be of worth, and would have great weight. Will you please favor us with them? Asking the candid reader to notice the last rubric introducing the Communion Office, the communion table having on it, not the elements of bread and wine, but only "a fair white linen cloth," and to observe that all that follows to the rubric to which this article calls attention, is to be used with the table thus prepared, the alms being collected, by the Priest placed at the table, that it is then, and then only, ordered, that the elements shall be placed on the table:—"The Priest shall *then* place upon the table so much bread and wine as he shall think sufficient." We submit this matter to his judgment and conscience, and beg that he will exercise enough of decision to obey their dictates, though his wardens, clerk, or sexton feel himself thereby robbed of honor.

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* Shepherd on the Common Prayer, vol. ii. pp. 188, 189.

† Whateley on the Common Prayer, pp. 295—97.

‡ Companion to the Book of Common Prayer, p. 52.

§ St. Paul's Chapel, New York.

‖ Journal of New York Convention, for 1839, p. 4.

INWARD UNITY OF THE CHURCH.

All systems, which live and are substantive, depend on some one or other inward principle or doctrine, of which they are the development. They are not a fortuitous assemblage of atoms from without, but the expansion of a moral element from within. They cannot die a natural death till this moral element dies, though of course, they, as every thing below, may be overcome by violence. But they are indestructible, considered internally, while their informing principle continues; for it is their life. They have nothing within of a self-destructive nature; every thing is evolved from one and the same formula; part cannot quarrel with part, both being results or transformations of one. Their parts cohere, not from any immediate junction or direct association, but because they all spring from a principle, and in that principle resolve. While their inward life remains, they repair their losses; if existing portions are cut off, they put out fresh branches. But when that goes, they are no more; they have no being, they dissolve. However fair they may look for a time, whether state, nation, society, church, university, moral agent, they are dead; and if they continue in appearance, still they are but phantoms, kept together by extraneous influences acting for extraneous purposes.

Unity without, is a result of unity within; but when there is nothing real within, what appears is as little real and substantive as a man's face in a glass, which is not the bodily development of a soul, but the result of certain external laws of matter. And, it must be confessed, there are in the world a great number of these unreal beings and mockeries, whether in politics, religion, or morals; things like card-houses, or scenes in a playhouse, which make up an effect, but have no inside:—standing by the force of habit because no one meddles with them, and crumbling to bits directly they are touched, or patched up and made decent by the interest of parties, or recommended by the character or influence of individuals. Such a creature of time and chance many men have thought and think our own Church to be; and such she is proved not to be, as in ten thousand other ways, so especially as we noticed in the outset, by her vigorous offshoots growing up in the West. She scattered some of her flowers in the wilderness; and, while for a time they seemed to die, a spirit at length was found within them, which rose, throve, and at length took outward shape like her own. Thus she proved herself to be a living principle: she showed that her very dust is spiritual; that a soul is in her smallest portions; that when she imparts herself anywhere, be it in small or great measure, she gives herself whole and entire; she cannot give part of herself; she gives spirit, not matter, and by the energy of existence, multiplies images of herself on every side.

How unequal to great purposes, how shapeless and how unorganized were the companies which roamed from her bosom to the American continent!—without the look of a Church, and without the knowledge of their want. But a Church was *in* them, and when they came together in one, the spirit spake out. The word was in their hearts as a burning fire shut up in their bones, and they were weary of forbearing and could not stay. They had been without bishops, without ordinances, scattered among the mixed multitude of sectarianism and heresy; but they were different from them within, though in outward respects alike. They had a creative principle in them, which the others had not. Others might tend to utter apostacy. Puritans might become Socinians; Baptists might form and reform, resolve and change like a kaleidoscope; Shakers, Dunkers, Swedenborgians, Mormonites, might flit around them, but they, through God's mercy, were what they were, and nothing else. They were ever tending upwards, not downwards, struggling upwards amid obstacles to the pure light of the Gospel, and, if let alone, then, by the power of the gift in them, ever developing into Churches, breaking forth into the Apostolic polity and the Catholic faith.—*British Critic.*

From the Church of England Magazine.

SOME OF THE BENEFITS OF CATHEDRALS CONSIDERED.

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances?"

Much of the time which was formerly dedicated to God has already been alienated, and applied to other uses. The practice of week-day prayers has almost entirely ceased in our parish churches. The festivals of the Church are scarcely remembered. A portion of the nation, inconsiderable neither in numbers nor influence, is claiming the Sabbath as a day of worldly enjoyment. Where will be the end of these encroachments upon the worship and service of Almighty God? The cathedral institutions present the strongest bulwark against further innovations in the national worship. They rest upon this broad principle,—that it is sacrilege to curtail the worship of God. They remain as a standing protest against the modern doctrine, that man's indifference to his eternal interests may justify the desecration of holy places, and the abolition of holy ordinances. They seem to say to the fickle and impatient worshippers of the present day, Your fathers worshipped in this house of God; and not one word of their prayers, not one note of their praises, will we diminish, "whether ye will hear, or whether ye will forbear."

The cathedral, whether it be attended by few or many worshippers, is still the perpetual temple of the Holy Ghost—the altar of morning and evening sacrifice—the oratory of daily and unceasing prayer. Can it be denied that God is glorified by the daily worship of his Church? We may further remark, on this point, that the cathedrals are almost the only places in which the word of God is publicly read on every day of the year. The framers of the calendar evidently intended to combine, in the services of the Church, the two advantages of a complete perusal of the whole Bible,* and of a more particular application of select portions to certain days and seasons. The weekly order of the lessons answers to the one purpose; and the appointed lessons for Sundays and holydays to the other. The Sunday lessons are read in all churches; the lessons appointed for holydays, in the cathedrals and in a few parish churches: but in the cathedrals almost the whole of the Old Testament is publicly read once in every year, and the New Testament, with the exception of the Apocalypse, thrice. Is it, then, or is it not, the bounden duty of beings who derive all their hopes and blessings from their knowledge of revelation, to provide for the entire and constant publication of the word of salvation which God has mercifully revealed? If so, then the cathedral churches perform a service which, though it has been discontinued in most of our parish churches, is doubtless acceptable in the sight of God, and therefore ought to be venerable in the eyes of men. The cathedral minister alone continues to read, "day by day, from the first day unto the last day, in the book of the law of God."†

Next to the duty of promoting the glory of God, by the ordinance of daily worship, the most important office of the cathedral clergy is intercession. Not a day passes in which they do not implore the mercies of God for this great and sinful nation, and for every one of the sinners of whom that nation is composed. Do the people sin? The prayer that rises continually to heaven, from within the sanctuary of the cathedral, seems to say, in the spirit of Samuel, "God forbid that I should sin against the Lord, in ceasing to pray for you." Does the great council of the nation err? Within the same walls the prayer is daily heard, that God "would be pleased to direct and prosper all their consultations to the advancement of his glory and the good of his Church." Are the clergy negligent? The same unceasing voice is heard to pray, that God "would send down upon our bishops and curates the healthful spirit of his grace, and pour upon them the continual dew of his blessing." Are the laity backward? Again the same intercessor offers up his daily prayer to God, that all men "may show forth his praise, not only with their lips, but in their lives." Does the sin of schism prevail? The cathedral minister never ceases to pray, "that all who profess and call themselves Christians may hold the faith in unity of spirit and in the bond of peace." In short, while the daily service of the cathedrals is maintained, the sun can never set upon any national or private sin, for which prayer has not that very day been offered up to Almighty God. This is an advantage entirely distinct from that communion of prayer which is supposed by some to be essential to the effect of the ordinance.—"The prayer of a righteous man," as St. James tells us, "availeth much." And this peculiar power of intercession is well stated by Hooker, "that it is a benefit which the good have always in their power to bestow, and the wicked never in theirs to refuse." There must always be least communion in prayer at the very time that prayer is most needed. Abraham stood alone when he interceded with God. A sinful world may refuse to pray, but it cannot altogether set aside the mercy which is obtained for it by the intercession of the faithful. May the time never come when a single living soul shall be able to say with truth, that prayer is not made "without ceasing of the Church unto God for him."—*Selwyn.*

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* With the exception of such portions of Scripture as have been intentionally omitted in the calendar, viz., parts of the Levitical law, of the prophecy of Ezekiel, and of the book of Revelation.

† Nehemiah, viii. 18. At all events, this practice is a standing warning to remind us what was the original intention of the Church, and how much we fall short of it.

COMMUNICATIONS.

For the Churchman.

AN ESSAY ON FILIAL OBEDIENCE.

We must, first, determine the nature of obedience in general. To define it:—obedience is voluntary submission. Submission which is not voluntary is not obedience, nor is a volition which is not realized in action obedience. Obedience is the submission of the will, and therefore implies a will so far free as to subject itself; and also something external to the will, be it law, principle, or motive, or another being, to which it is subjected. Of abstract will we know nothing, and all inquiries into so mysterious a subject are neither innocent nor profitable. But revelation with reason and experience teach us, that the human will must obey some thing external to itself. Our being creatures precludes the idea of any absolute freedom in the will;—self-dependent we cannot be, because not self-begotten. The freedom of the human will possibly consists in a freedom to choose whom it will serve, on whom or what depend. But there are but two masters: "if it will not or cannot serve righteousness, it will serve sin." We are bound by revelation to believe that we are spiritual beings; but of the presumption of attributing a proud freedom to the spiritual principle which dwells within us, and of which revelation informs us it becomes us with all caution and humility to beware. We are at liberty, and indeed are bound, to assert the freedom of the will against those who have bound it by the natural law of cause and effect, and denying man the ability to choose virtues, have made him necessarily either a demon or a brute; but we have no right to attribute to it any entire self-dependence: we are rather bound to consider ourselves dependent because created beings, and therefore necessitated to obey. So that obedience, a voluntary submission, is the necessary condition of our humanity; and the moral freedom which the will possesses consists in the power to choose the object of its submission.

The nature of obedience being considered such, its object must next be inquired into.

The fact that we are creatures, (as we have said,) necessarily precludes absolute self-dependence. Therefore the will, though free, must be referred to some other thing as the object of that obedience which consitutes its freedom. But to whom? or what? Not to any thing below it: for this would degrade it; and the more so, because the degradation would be voluntary. And secondly, it must submit to no creature, for itself is spiritual, and is the highest of creatures, infinitely superior to all that is not spiritual; and according to the language of the schools, it is the highest creaturely good; or as some one has said, "the will is incomparably and incontestably the most excellent of creatures, for it alone is created to be free." It must therefore look up from aught else, to the Absolute, Original and Holy Will, its Creator, the Father of Spirits, who alone is perfect good;—no mere idea of reason (as the Pantheists implies) nor a conception of man's philosophy, but the God of revelation, the God of our Bibles, the LORD whom our fathers worshipped, and whom they taught us in infancy to obey.

Obedience then is voluntary submission; its object is God. The will directed to its proper object and exerted in obedience, becomes submission to the Divine will; and this brings us to the third point to be considered:—what is the end of obedience? Its ends, though in the concerns of human life various and infinite, may be generally embraced under one term—Liberty;—not that empty liberty, which some suppose; but a true spiritual liberty, "whose perfect law is love," and which consists in loving whom we obey. What our state was before the fall we know not, nor can we say what is the nature of the fall; but this much is both revealed and is a matter of fact to our own observation, that our nature is corrupt, and enslaved. All else in our nature, but the will, is fast bound by the law of necessity, and itself is partially subjected to it. But how is the will able to emancipate itself from this slavery, and successfully wage a war against the universal despotism of that corruption by which it is enslaved? We answer, by conforming itself to the Divine will. The will in itself, considered independent of its object, seeks to free itself from slavery in order to obtain for itself an independent agency. Of such a nature may be the volitions of an evil spirit, the demoniac will. But the human will (when by the divine light and assistance directed to its proper object) seeks to free itself from the propensities of a corrupt nature, that it may approximate to that object;—even that it may be more and more immediately acted upon by its Maker, participate in his love, and (for Scripture justifies the use of an expression, the reality of which we cannot, nor pretend to fathom) in His Holy nature also. To attain this, an instrument has been placed in its possession, whereby it may sever that iron chain of necessity: this instrument is obedience. Every act of obedience to the divine will is an act of resistance to that evil nature. In every act of obedience, the will, struggling against the usurpations of a sensual nature, gains the mastery, and asserts that prerogative of self-determination in which its spirituality consists. Every act of disobedience is an act of slavery, of submission to a corrupt and fallen nature governed by sensual laws.

Having thus defined the nature, object and end of obedience in general, we are able to enter upon the consideration of our more proper subject, viz., Filial Obedience. Under this head we shall first consider, how filial obedience is a perfect and proper instance of obedience as before defined. That the child is born a spiritual being none of course can hesitate to allow:—the universal determination of common sense, as evinced in the ordinary language of conversation, sufficiently shows it. Thus we hear parents speak of the self-will and rebellion of their children, and of bringing them to submission. That the obedience of the child is spiritual and differs from that of a brute, we see also by observation. Among the brute creation, when the parent and offspring have fulfilled those ends of nature for which they were held together, that is, when the offspring no longer depend upon the parent for support, they separate, and seem no longer sensible that there is or has been any relation between them. But with the child the case is reversed: as its days increase, it becomes more and more aware of its duty to obey. Its submission, which at first had seemed like instinct, though it was not, since it contained the germ of liberty, shortly assumes the more decided characters of genuine obedience. This truth is so plain and evident that it is needless to enlarge upon it, though it may not be amiss to take notice of the dignity thus given to the child by the fact of the spirituality of its obedience. It is thus distinguished from all else in nature, and is shown to be an essence of the same kind with angels, even with the highest of spiritual creatures, however inferior to them in degree; and who would dare to say that it cannot be exalted as high in rank as any, and draw as near to the unapproachable throne of the Eternal Spirit?

But if filial obedience be essentially the same as obedience in general, let us see how far it is directed to the same object. Filial obedience is eminently and peculiarly directed to the proper object of obedience, because, I. Submission to the parent is required of the child by God as the form of its submission to himself. It may be objected to this, that the child is so young that it can neither receive nor understand this command, and therefore cannot look up to God as the object of its submission. To this we answer, that the consciousness of the child has nothing to do with the matter. The child is obeying an authority which is established by God, and that it does not look upon it as such, makes no sort of difference. For God looks upon it as such, and what he regards as existing really exists, and this is the highest reality of which creatures are susceptible;—a principle which should be borne in mind, because we are apt to think, that things must be as we look upon them, not as they are in their nature, that is, as they are regarded by the Almighty.

II. Filial obedience is directed to the proper object of all human obedience, because the parent is to the child the natural symbol of that object. And the parent is such a symbol in many respects. For in the first place it is the author of the child's being, the visible and immediate author; for the child is not capable of looking up to one invisible, therefore the parent is the type to the child of its being a derived and dependent creature. Again, the parent is the preserver of the child's existence, its earthly providence, the ministerial agent of a Superior. In its parent the child sees a being administering to its wants and providing for its helplessness, a being on whom it appears to depend for support and nourishment. Many other instances might be mentioned, in which the parent is the symbol to the child, of that which God alone really is to all. But it will be sufficient to introduce one more, which is, that the child in obeying its parent is prepared for, and led to, obedience to God as God. For the will of the child being the same in essence as that of the parent, becomes in a short time on a level with it, and can no longer regard it as the absolute object of its submission. Nevertheless, in looking up to a superior spiritual power, it has been directed to the proper object, the Father of Spirits, who is in truth, what the parent only appeared, and was relatively for the time, the author of its spirit. The parent was only the temporary object appointed to receive that submission, which the child is unable to render to its final object; and though it may appear mysterious, the parent is further the instrument appointed to direct the submission yielded to himself, to the true Father of Spirits.

Filial obedience has now been identified with general obedience in its nature and object:—there remains to be considered in what degree it will further and accomplish the same end. The end of obedience we have already stated. Now the obedience of the child is peculiarly adapted to further and accomplish the ends of obedience, and principally for the following reasons:

I. Filial obedience is for most the first possible act of resistance to our corrupt nature. Here first the child declares that war which the spiritual has henceforth to wage incessantly against the natural man. The child, unable on account of its immature development to look up to its Maker and comprehend its relation to Him, finds in the establishment of the parental relation a possible intermediate sphere of that activity without which it could never extricate itself from sensual laws and rise to that sphere of perfect and ultimate freedom to which it is destined. In the present order of things we cannot see how, unless piety to parents pre-existed, piety to God could begin or flourish. For had the child to wait to exercise its spiritual faculties until it could direct them to a God revealed, but invisible; its animal and sensual nature, then strongest, would sink it into an inextricable bondage. But in the filial relation thus eminently suited to its budding powers, it may early begin to dispute for supremacy with its nature. In this it takes the first necessary step to freedom.

II. An act of filial obedience is not only first, but is eminently suited to be the first. We have showed that it is and must be the first; our object is now to show that as the first, it takes place under the most favorable circumstances. These circumstances refer themselves to two principal considerations. One is, that obedience is supported and rendered easy by coincident natural affections. The affection and love implanted in the mind of the child, point out the parent as the object of its voluntary obedience. And by the gentle cords of love, its will is drawn almost irresistibly into confluence with the will of the parent. For as in religion, when the soul first turns to God, the warm affections of the heart are ardently excited, and under that excitement the soul is enabled to overcome obstacles that were else insuperable; so also, a wonderful dispensation of providence has given to the child filial love and the warm and instinctive attachment of infancy, that its first spiritual acts may be easy and triumphant.

The other consideration is, that filial obedience is sustained by a necessity difficult to be esisted, yet constantly diminishing as the energies of the child become developed. This necessity consists in the child's dependence upon the parent, by its wants, its ignorance, its helplessness, and the power thence derived to the parent of compelling its submission. For the submission thus compelled speedily and easily becomes a voluntary submission, and unavoidable compliance is transmuted into obedience. Thus nature herself seems almost willing to lend her hand and help the child throw off her own dominion. And this is too remarkable an instance of the Creator's transcendent wisdom to be passed over, that the very natural necessities which tend to enslave the spirit, should by a mysterious compensation be favorable to freedom, and a natural dependence become the instrument of supernatural liberty.

And III. A great and principal reason why filial obedience has spiritual liberty for its end, is, that submission to parents is for the most part required by them in instances of virtue, even of those virtues which are hereafter to exercise our immediate submission to God. Thus for the most part parents require their children to speak the truth, to do justice, to restrain their passions, and in various ways to struggle with themselves. The objection, that parents can, and often do, require obedience from their children, in acts wicked, and detrimental to the freedom of the child, is of no weight. For here the conduct of the parent is evidently monstrous, contrary to the design of God in establishing the parental relations, which, like most other privileges, men commonly abuse. Generally speaking, we find parents requiring obedience in instances of virtue, or what they deem such; which teaches us plainly, the design of God in establishing the parental relation:—namely, that the parent may be the immediate agent of exercising the child in those virtues which are most truly and emphatically instruments of emancipation from the bonds of a sensual and corrupt nature.

The final reason, why filial obedience perfectly fulfils the general end of obedience, is, that it is required by God, and consecrated by Him, as a means of our spiritual progress and development. It thus becomes doubly an instrument of liberty, being not only a commandment, but the first commandment with promise.

Thus we have shown the nature, object and end of obedience in general. We have shown filial obedience to be a proper instance of obedience as identified with the realized freedom of the will. We have shown that it is eminently directed to the same object, even to the Being who challenges the obedience of all free and rational creatures; and finally, that it is peculiarly suited to fulfil the same end, our deliverance from the bonds into which we are born, and our complete participation of that glorious and only true liberty into which we are born again. By what we have said, we would not wish to give filial obedience an undue importance. What we said of filial, is applicable to some other forms of obedience: as submission to the Church, which is the spiritual parent of us all; deference to all our betters and superiors, be they spiritual or civil. But it can hardly be objected that we have laid too much stress on filial obedience, if it be indeed a virtue whose very nature implies our moral freedom, whose object is God, and whose end is perfect liberty, holiness and love.

For the Churchman.

ARCHBISHOP LAUD.

The honest endeavors of Archbishop Laud for the maintenance of the Church, (in whose cause he perished,) merit that Churchmen at least should not draw their opinions of him from those who, without even the form of law, ordered his execution, and who, says Dr. Southey, "after this murder assailed his memory in libels of blacker virulence, (if that be possible,) than those by which the deluded populace had been instigated to cry out for his blood." And yet even these very enemies, the historian Lingard informs us, "admitted that he was learned and pious, attentive to his duties, and unexceptionable in his morals." Archbishop Laud was indeed a good and pious man. This, his book of private devotions amply attests, breathing, as it does, a spirit of pure and fervent prayer. His diary, likewise, is written in a strain so simple and modest, and so interspersed with expressions of Christian feeling, as to leave no doubt of his eminent piety. We see him, whether in prosperity or in adversity, looking up to Heaven, his thoughts reverting from man to God. Witness such entries as these: "April 29th, I was made Privy Chancellor to his majesty King Charles. God grant that it may conduce to his honor, and to the good of the kingdom and of the Church." "Feb. 28th. The Chancellor of London brought me word how miserably I was slandered by some Separatists. I pray God give me patience and forgive them." Always accustomed to rest his hopes in Christ, —in his dying moments he could announce it as his chief desire, "Cupio dissolvi et esse cum Christo;" and his prayer was that his sins might be nailed to the Cross of Christ, that the punishment due to them might pass over him.

"Never," says Heylin, "did man put off mortality with a better courage, or look upon his bloody and malicious enemies with more Christian charity." Lord Clarendon concludes a character of him with the candid acknowledgment,—"His learning, piety and virtue, have been attained by very few, and the greatest of his infirmities are common to the best of men."

He was consecrated Archbishop of Canterbury in trying times:—the English Church, surrounded by bitter foes—the Romanists on the one side, the Puritans on the other—seemed about to dissolve away under the direction of a primate who cared not for its welfare. Archbishop Abbot, a Calvinist in doctrine, and ignorant of the Constitution of the Church, had taken little heed to preserve even outward decency. He who found it convenient to violate the canons in following the hounds, and shot a gamekeeper while so employed, acted perhaps consistently in overlooking in others a laxity similar to that which he permitted to himself. We are told that he took no pains to enforce the canons of the Church, but respecting the scruples of some preachers, connived at the disobedience of others. Far from maintaining the honor of the Church, he was ready at all times "to license works which bore hard upon its ceremonies and discipline." No wonder that these ceremonies were neglected, the discipline relaxed, and that the clergy of England, of loose manners and faith, were disgracing themselves before the people.

It was in this emergency that Laud, newly created Archbishop of Canterbury, stepped forward to arouse the Church from its sinful slumber. His work was one of restoration, and therefore distasteful to the clergy and people. Historians inform us that "he visited his province, established uniformity of discipline in the cathedral churches, enforced the exact observance of the rubrics, and submission to the different injunctions." In the execution of this work, it was found necessary to dismiss some clergymen. Yet none, according to Hume, were expelled, "but those who accepted benefices and yet refused to observe the ceremonies which they previously knew to be enjoined by law." "The maxims of his government," says the same writer, "were the same that had ever prevailed in England." But though he lived in times of great agitation, having to deal with factious spirits, and to restore to order a Church which had long revelled in disorder, it was found, upon examination of the records of the high commission courts, that there had been fewer suspensions, deprivations, and other punishments, during the seven years of his time, than in any seven years of his predecessor, Abbot. He showed, however, no favors to those who, he thought, had wrong views, and would seek to instil them into others. Puritanism he considered a growing evil, and he sought to check its growth. It may not be impertinent to annex a description of its advocates. "If," says Robert Southey, "petitions tending to subvert the civil and ecclesiastical constitutions were to be got up; if the subscriptions of honest men were to be obtained to a moderate paper and transferred to an inflammatory one which they conscientiously disapproved; if mobs were to be collected for intimidating the House of Lords; if a cry was to be raised for the blood of an individual whom they feared and hated; if the trumpet of rebellion was to be blown—*the Puritanical clergy* performed these services for their friends in Parliament." Is it surprising that Archbishop Laud did not think it his duty to alter the policy of the English Church, in order to favor such men as these? This policy was not thought intolerant so long as Papists only suffered by it; but now that it was adopted against more dangerous enemies—it was denounced by them as high-handed oppression, and Laud, though in this respect following in the footsteps of Abbot, Bancroft, Whitgift, and Cranmer, has been handed down to posterity, blackened by Puritanical calumny, as a relentless persecutor,—a character little deserved by him who spared when others shed blood, and who in many points was less severe both than those who went before, and than those who came after him. If severe at all, let that age of persecution bear a great share of the blame; his errors, Mr. Hume remarks, "were the most excusable of all those that prevailed during that zealous period."

"He was," says Lord Clarendon, "a man of great courage and resolution, and being most assured within himself that he proposed no end in all his actions and designs but what was pious and just, (as sure no man had ever a heart more entire to the king, the Church, or his country,) he never studied the easiest ways to those ends; he thought, it may be, that any art or industry that way would discredit, or at least make the integrity of the end suspected, let the cause be what it will." His course was, therefore, straight forward and rigorous. "In the prosecution of his holy purposes, (says Hume,) he overlooked every human consideration." Worldly motives could not influence him whose soul was wedded to the interests of the Church of Christ. As a member of the Star Chamber, he acted with inflexible integrity. From no false compassion did he spare when duty bid him punish. He bestowed even-handed justice on all; the noble and the peasant suffered equally for their offences, for the laity in the sight of the minister of God are but of one rank. The punishments of the Star Chamber have been deemed severe: yet if the spirit of the age be considered, they were scarcely so. They were indeed calculated to strike awe into the people, for the wild fanaticism then raging required to be awed into submission. The result proved that they were not even of sufficient severity to tame that fierce spirit which, in the sacred name of religion and liberty, deluged the island with blood, and disgraced England by the murder of her monarch and the suppression of her Church. Even Prynne lived to acknowledge, that "if the king had cut off his head when he only cropt his ears, he had done no more than justice, and had done God and the nation good service."

It is easy, when the danger is over, to carp at the conduct of those who have buffeted against the storm; and accordingly we find sapient counsellors who pretend that, had milder measures been pursued, the people might have been conciliated. But, surely, this was no time for mild measures. When the established clergy were denounced as "devils in surplices let loose from hell, ravenous wolves, limbs of the beast and factors of antichrist;" when books were published to rave against what was termed the "faste and prophaness of bishops, and the impiety of service books;" when stools were thrown at a bishop in the pulpit, and his life was in danger from an infuriate mob, because he had performed the appointed services, —it was surely no time for the civil courts to spare those who with such fury were hastening to overturn a Church which had often proved the firmest pillar of the State in time of trouble. And yet even in those punishments which were inflicted for slanders against the clergy, and particularly in the case of Prynne, Burton, and Bostwick, we have it on the authority of Lord Clarendon, that rigor was not employed till gentle reprehension was found to be of no avail. But how should Puritans see justice in any act which brought retribution on their offences: to them these punishments were awful crimes—the persecution of the *saints*—for such they deemed themselves. And they betrayed their saint-like disposition in a furious attack on the archiepiscopal palace, in a desecration of hallowed churches, and in repeated libels and attempts at assassination of a prelate who with honest heart could offer up the prayer, "Lord, I am a grievous sinner, but I beseech thee deliver my soul from those that hate me without a cause."

For the Churchman.

Mr. Editor,—I was pleased to see in your last number a call upon the Churchmen of the city to aid in the erection of a church at Williamsburg. Allow me, however, to make one slight correction of that article. Instead of "one *gentleman of the city*" being engaged in soliciting subscriptions, there are *several* gentlemen, members of the vestry, and all *residents of Williamsburg*, who are using their exertions in this object. I presume that your visit to this parish has convinced you of its peculiar claims upon the Christian liberality of our city brethren; and we are confident that the same conviction would be forced upon every lover of Zion's prosperity who would view its situation.

The village of Williamsburg numbers about 6000 souls, and the present chapel,—the only house of prayer in which the Churchman can worship before the true altar of his God,—will accommodate only about *one hundred and thirty* persons. So pressing were the wants of the congregation for a more commodious house of worship, that the vestry, in reliance upon their own exertions, under the favor and assistance of the Great Head of the Church, and the members of his body, have commenced the erection of a stone church, the exterior of which is nearly completed.

Several generous donations and subscriptions have been obtained, but they have by no means covered the current expenses of the building, and it is not in the power of the Churchmen of this village to raise the sum necessary for its completion, for their means are exceedingly limited. Now the only question is, whether we shall have the assistance of our brethren of other congregations who have the ability, or whether the walls of our church are to be left unfinished, the prosperity of our Zion to be stayed, her members to be deprived of her precious services and privileges, and her increase to be rendered impossible for the want of a suitable and commodious place of worship; and this within the very sight of our city, where the hearts of those who love her ordinances are so numerous, and the hands of those who desire her prosperity are ever so open for her aid.—Shall a village of more than *six thousand souls*, within the sound of our city bells, be left destitute of a house of prayer sufficiently large to accommodate those who *desire* to worship at the only true altar of our common Lord? Shall the *Church* keep back and allow the ground to be wholly occupied by those houses where she deems the truths of the Gospel to be but *partially* proclaimed? Two such houses have been erected during the past year;—and one, at the cost of about $9500, has been mostly paid for by their neighboring brethren. Now in view of these circumstances, we think that we have peculiar claims upon the liberality of our fellow Churchmen; and the reason why these and similar claims are not more generously responded to, is, I fear, that those two excuses—"*hard times and frequent calls*," so often found in the mouths of "the children of this world"—*too frequently* furnish the *Christian* with a false pretension for withholding his hand from the labor of love and the cause of God. But I hold that these very excuses furnish the strongest arguments for increased liberality. What has put the lamentation of "hard times" in every man's mouth? We need look back but a few years to find the cause, when we behold a Christian community forsaking the command of God, and running greedily after the possessions of earth! What else might we expect than a blight upon our prosperity, while heaping up silver and gold to consume upon our own lusts, we have disregarded the command of Him who hath said "Honor the Lord with thy substance and with the first fruits of all thine increase?" And what is the result? Surely there is a God that judgeth in the earth, and shall they *prosper* who disobey His commands? Thus saith the Lord: "Ye are cursed with a curse, for ye have robbed me, even this whole nation." But how shall this curse be removed? What shall be the remedy for this temporal affliction? "*Return unto me*, saith the Lord, *and I will return unto you*." Listen to the grand secret of earthly prosperity and happiness: "*Honor the Lord with thy substance and with the first fruits of all thine increase*, so *shall thy barns be filled with plenty and thy presses shall burst out with new wine*." Bring ye *all the tithes* into the storehouse, that there may be meat in *mine house*, and prove me now herewith, saith the Lord of hosts, if I will not *open the windows of heaven and pour you out a blessing* that there shall not be room enough to receive it." So soon as we learn the simple truth that the silver and the gold are the *Lord's*, and that to possess and enjoy them we must render tribute to him—then, and not till then, shall we receive the blessing of the Lord—then shall our land yield her increase, and "God, even our own God, shall bless us." The more numerous then the *calls* for our tribute to the Lord, and the more cheerfully and generously we respond to them, the more speedily and bountifully shall we enjoy the favor of God: for "he who soweth bountifully shall reap also bountifully." S.

For the Churchman.

TO THOSE CLERGYMEN OF THE EPISCOPAL CHURCH WHO BELONG TO THE AMERICAN TRACT SOCIETY.

The following extract is from the last editorial acknowledgments of the *London Christian Observer*, (May.) In reference to the Baptists, the editor says:—"We cannot but reiterate our laments respecting the powerful aid rendered to their cause by the insidious suppression of the doctrine of infant baptism in the hundred of millions of publications of the Religious Tract Society. They have thus excluded this important doctrine for nearly forty years, not only from the Sunday and day schools of the Dissenters, in which their tracts form almost the only reward-books; but from the numerous missions of the London Missionary Society."

Does not this objection apply with all its force to the tracts sent throughout our land by the American Tract Society? QUERIST.

THE CHURCHMAN.

SATURDAY, AUGUST 1, 1840.

BAPTISM AND JUSTIFICATION.

On our first page will be found, after an article on Justification, a brief and pertinent example of the mode in which the Catholic doctrine is practically developed where a heathen population, being brought by baptism into the Church of Christ, may well be said to be "born in a day."

No good Churchman, we suppose, will dispute that the doctrine of baptism is affirmed by Holy Scripture to belong to the fundamentals of the Christian faith. "Not laying again *the foundation—of the doctrine of baptisms*," &c. (Heb. vi. 1 and 2.) Nor will any good Churchman deny that the doctrine of baptism is, that there is "one baptism," (Ephesians iv. 5,) or that this one baptism is "for the remission of sins;" (Acts ii. 38;) for both these positions are expressly affirmed by Scripture But, not only are these positions true and scriptural;—to hold, believe and profess them is a necessary part of faith;—to deny them is heresy and worthy of anathema;—for the Church Catholic has declared them to be such by incorporating them into the creed which, on pain of anathema, she imposes on the consciences of all believers:—"I believe—one baptism for the remission of sins." (Nicene Creed.)

What then shall we say of those who, acknowledging the divine institution and perpetual necessity of baptism by water, do add to this the doctrine of a second (spiritual) baptism or regeneration, which they affirm to be neither identical with, nor given through the first baptism; without which second baptism they affirm there is no justification, that is, no remission of sins; and which second baptism they affirm to be a necessary condition of salvation? Without calling them heretics, (for that would be harsh,) are we not *bound* to call their opinions heretical? And when we recollect that those opinions were made the pretext of separation from a pure and Apostolic Church, and are still made the pretext of a refusal to join that holy society, on the ground of a pretended introduction into an invisible Church by means of that same second (invisible and spiritual) baptism; are we not justified in stamping the doctrine as not only heretical, but as Antichristian?—as a genuine development and incontestable symbol of that spirit of Antichrist which now of a long time "worketh in the children of disobedience?"

The essay on Filial Obedience, and the extract on the character of Archbishop Laud, to be found among our communications, are those which we promised last week from the young Alumni of St. Paul's College.

THE INSIGNIFICANCE OF HERESY.

To those whose eyes are fixed only upon the present time and the things immediately around them, heresy seems to occupy a very large space, as in fact it does occupy a large portion of their field of vision. Now, it is perfectly true, to be sure, that even if the multitude of sects that have rejected the authority and left the communion of the Church, did far outnumber her in adherents, and outweigh her in temporal importance, not one whit of presumption would thereby accrue in their favor; yet it is well to recollect, that even at the present moment a vast majority of nominal Christians still firmly adhere to the ancient ecclesiastical order, no less than to primitive orthodoxy in the great essentials of the Faith. Thus nineteen twentieths of those communities which call themselves Christian and claim to be Churches, retain Episcopacy, and with it also retain every doctrine that is necessary to the being of a Church, and to the salvation of its members. One twentieth have rejected the divinely instituted ministry and have lost the succession; and of these, more than half have likewise abandoned the great essential doctrines of the Faith.

But it is only necessary to take some position from which we can see at one glance the whole of Ecclesiastical History, and the proportions of modern heresy do indeed dwindle into insignificance. The temporary defection of a part of the population in a part of western Europe will fill but a small and scarcely perceptible space in the succession of permanent truth and order, but incessantly shifting errors, thus spread out before us as on a map.

PUBLIC CEMETERIES.

We have received several communications on the subject of public cemeteries, urging the impropriety of interring Christians in these universal receptacles, and of making them, as too frequently they are made, places of fashionable resort for travellers and idle persons in search of amusement.

Christian burial places properly belong to the Church. In all ages they have been regarded as consecrated ground, where the Church deposits the remains of her sleeping children, keeping watch, as it were, over their dust, believing that they are in paradise, and expecting to rejoin them on the morning of the resurrection. It appears as if she parted with her dead—they seem to die excommunicate, if they are carried to a common sepulchre, in which Christians, Jews, Turks, infidels and heretics are interred together. This may be thought a very bigoted notion; but as there is something in the rites of Christian burial, so there is something in a Christian burial place. Men have always felt this. Hence the ground for interment generally surrounds the church, and in Europe is set apart for the purpose, by ceremonies of consecration. If such places are an inconvenient appendage to churches in large cities, and are unfavorable to health, as seems to be the case, let then the Church have a cemetery of her own—let it be in some retired situation beyond the thickly settled districts of the city, having a chapel attached to it, and let it be made in every respect as safe against spoliation as the public cemeteries. In most of our large cities, there is wealth enough among Episcopalians for this, and there ought to be enough of Church feeling.

We think it is a question, too, whether the sepulchres ought to be made places of ordinary pleasure and amusement, as they are in some of our cities. The fashionable and gay repair to them almost as to public gardens for an hour's recreation, so that they soon lose the solemn character with which they should be invested, as the resting places of the dead. This has frequently struck serious visiters of Laurel Tree and Mount Auburn.

In this matter, as in most others, let not the Church depart from the hallowed custom of ages; as ever since Abraham bought a burying place from the children of Heth, that his family might not be commingled even in death with idolaters, the Church has had her sepulchres as well as her temples.

Much attention has lately been drawn, and very properly, towards the internal arrangements of our churches; but we are afraid that the feeling now reviving among us, by which many are led to endeavor at marking the importance attached to the "Sacrament of the Altar," by giving a more prominent position to the altar itself, may lead to injudicious changes, or attempts at change. The arrangement upon which many insist so much, and which some have carried into effect, of placing the Holy Table against the wall of the chancel, thus giving it what is considered the most elevated and altarlike position;—this arrangement, we say, is altogether of modern and monastic origin. More anciently, and with far more of symbolic propriety, this position was occupied by the Episcopal Throne, the head and source of authority to the priesthood by whom the Altar is served, and in whom that power of (ministerial) sacrifice resides which is the true, "*intelligible Altar*" of the Church.

AN ADDRESS DELIVERED BEFORE THE PHILOLEXIAN SOCIETY, OF COLUMBIA COLLEGE, *May 17th*, 1840; *being the Anniversary of the Society.* By BENJAMIN I. HAIGHT, A. M., *Rector of All Saints' Church, New York.*

The principal matter of this elegant performance, is a vindication of moral worth as an element of greatness. A just tribute to the worth of the late Rev. Dr. Harris, of Columbia College, serves to introduce this subject, which a desire to do justice to that venerable person's character seems to have suggested. We select the following as a fine, scholarly passage:

"What, then, is the result of a careful observation and study of the history—the intellectual, literary and political history—of society? Who are the really great and distinguished men? Who are they who have left their impress deeply upon their times, and whose influence has been felt long after their bodies have mouldered into dust? Who are they who have given tone to the age; who have guided and influenced the minds of their associates; who have been respected, and honored, and beloved; upon whose grave the tear of gratitude has dropped from many an eye, and around whose memory the bright halo of undying fame has gathered? Who are they who have instructed, and delighted, and improved mankind; bestowed upon them the most valuable gifts; and who are now, and ever will be, remembered as earth's noblest sons? I answer, they are the men who, with varied powers, and in different spheres, and under widely different circumstances, were yet the men who, in the words of 'the great meditative poet of the age,'

——"seeking faith by virtue, strove
To yield entire submission to the law
Of CONSCIENCE; Conscience reverenced and obeyed,
As God's most intimate presence in the soul,
And his most perfect image in the world."

THE ANNUAL SERMON, BEFORE THE BISHOPS, CLERGY AND LAITY, CONSTITUTING THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, *delivered in St. Bartholomew's Church, New York, on Wednesday, June* 17, 1840. *By the* Rev. W. R. WHITTINGHAM, D. D. *Published at the Missionary Rooms*, 281 *Broadway.*

ST. MATTHEW, ix. 37, 38.

"Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

We had reserved this discourse for a more extended notice, accompanied by some remarks on the theme proposed and so eloquently treated in it, but these we are obliged by the press of other matter to omit, and must content ourselves with extracting the following passage. It closes the discourse, the whole of which we commend to the attentive perusal of Churchmen.

"Is it not true, that every department of usefulness in the Church is suffering for want of men? From the duties of the episcopate to those of the parish schoolmaster, there is no sphere of labor for which we have not of late years been accustomed to hear unanswered calls for supply. This is more and more the case under our existing organization. But that organization needs and almost demands, improvements that would give great increase of vigor and efficiency to all its parts, but are utterly precluded because the first requisite would be a greatly enlarged supply of laborers, and those more unreserved in their devotion to the work, more mobile, and less expensive. Our whole missionary system is a poor starvelling abortion, compared with what it might be were there an abundance of such men as from the second to the fifth century swarmed like bees from every new converted nation, and from many of the older churches, over the lands yet unsubjugated to the Redeemer's sway. For every presbyter that we have in the missionary work, we ought to send a bishop, with his score of subordinate fellow-laborers. Then would the Church go forth in beauty and strength, and not, as now, shrink cowed and abashed, from before the face of rampant wickedness, infidelity, and heresy. Then would her missions be durable conquests, taken in possession once and for ever, for her Master; not, as now, isolated, pining outposts in an enemy's country, left single-handed to an unequal combat, and hourly in jeopardy from assaults against which it is barely possible that they can make good their perilous defence.

"What hinders such a change? Will some say, want of means to support such a gigantic scale of operations? Oh, wo worth the day that *means*—in an apostle's phrase, 'money, the root of every evil'—became a prime consideration with the Church! Did the want of money cripple the operations of Paul, the tent-maker, who a year and a half wrought with his own hands, while he laid broad and deep the foundations of a Church of Christ at Corinth, the chief seat of luxury and corruption? Did the bands that poured from the Anglo-Saxon Church in its first love over the north of Europe stay at home till they had made definite and secure arrangements for supplies? No! it is *men* we want, not means!—men to whom 'God all sufficient' will be a warrant of maintenance and success, and 'God ever present' an encouragement to do and suffer any thing for the glory of His name;—men whose numbers, and labors, and fearless independence of human countenance and help, shall do their sure work in commanding the very support which they are ready to do without, from those from whom they have gone forth and those to whom they come;—men whose faith, and love, and zeal, and holiness, shall prove that God is with them of a truth, and kindle in all directions a corresponding faith, and love, and zeal, to emulate and aid their labors in His behalf.

"How shall we get such men? I know but one way, that indicated by their Master and great Exemplar—*praying* for them. Money will not command them any more than it will command the service of the winds. Were the whole treasures of the country at the disposal of the Church, she might multiply bands of hirelings whom lucre could tempt even to the encounter of difficulties and dangers, but not one the more true missionary would she obtain. Schools and colleges, and theological seminaries, will not supply them, except in as far as the blessing of the Spirit makes them instruments for the accomplishment of His higher, deeper work. Learning and training will do much to fit the future ministers of Christ for their arduous duties, but cannot replace, still less infuse, that spirit of Christ, without which they will be none of His. To whom shall we look for *that*, but to God alone? An outpouring of the gracious influences of promised Spirit, and nothing else, can supply the need of the Church in the pressing emergencies of her present condition.

God forbid that we should undervalue the external call! In proportion as we deem reverently and truly of its high origin, its sacred character and its mysterious grace, we shall be disposed to look humbly but undoubtingly for the Lord's own presence and operation in His Church. But is it not possible to dwell too exclusively on it, and its correspondent qualifications? Not *too much!* Far from it! That can never be! But too alonely, to the exclusion of the prior, and inner, and higher call, that must give the outward designation all its life and worth. Have we with sufficient united earnestness sent up our supplications to the Almighty Disposer of hearts for the extension of such a call, commensurately with the opportunities with which He has blest and charged our Church? Have we besought Him, as for the best boon that He can bestow, to give us willingness of heart to go forth as one man, not, in a worldly sense, counting cost or consequences, to engage in the blessed work of saving souls? Have we laid before Him our necessities, pleading His own engagement to supply them implied in the very command to pray to Him for laborers, with undoubting faith, and faith reposed *in Him alone*? Till we do so, surely all Christian experience certifies us, that our toils and cares *must be* in vain! God will not bless secondary causes, while men trust in them! May not their inefficiency be owing to our forgetfulness of this? May we not be too busy in devising plans, and contriving means, and not enough so in humble importunate prayer for that interference which is able to render both needless, except as evidences of our zeal and love?

Fathers and brethren, let us strive more and more to realize the fact that God *is with us*, of a truth! Let us be bold, and go to Him with confidence, and plead His name's sake and His truth for the discharge of the debt in which He has bound himself to us, to give us men after His own heart to do His blessed work in the rich field that lies before us, white for the harvest!

The suggestion of Dr. Whittingham that our ritual wants a suitable prayer for the object commended, as he thinks, to our prayers in his text, has elicited from an estimable clergyman of our Church the following:

I.

Almighty God; who in Thy gracious providence have founded a Church and appointed Thine own Son, our blessed Lord and Saviour, to be its great Head and Representative; mercifully grant that there may ever be found, in the number of Thine elect and chosen people, faithful ministers of the same through Jesus Christ; to whom with Thee and the Holy Ghost be all honor and glory, now and ever. Amen.

II.

O Lord God, who hast taught us by thine ever blessed Son to address Thee as Lord of the Harvest, and to pray that Thou wouldest send forth laborers into the same; of Thy bountiful goodness and plenteous mercy, pour into the hearts of well-disposed and suitable men, such a portion of Thy spirit, that they may gladly enlist as zealous and untiring servants unto Thee, with a single eye to Thy glory and the good of their fellow beings, through our Lord and only Saviour Jesus Christ. Amen.

The New World of last week contains the following form of prayer and thanksgiving to Almighty God, for the preservation of the Queen of England, from the late attempt against her life:

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For His merciful preservation of the Queen from the atrocious and treasonable attempt against her sacred person, on Wednesday, the 10th of June, 1840. To be used at Morning and Evening Service, after the General Thanksgiving, in all the Churches and Chapels, on Sunday the 21st of June, and to be continued for thirty days afterwards.

Almighty and everlasting God, Creator and Governor of the world, who by Thy gracious Providence hast oftentimes preserved Thy chosen Servants, the Sovereigns whom Thou hast set over us, from the malice of wicked men; we offer unto Thee all praise and thanksgiving for Thy late mercy vouchsafed to us in frustrating the traitorous attempt on the life of our Sovereign Lady Queen VICTORIA.

Continue, we beseech Thee, Thy watchful care over her. Be thou her shield and defence against all the devices of secret treason, and the assaults of open violence. Let the light of Thy countenance shine upon her, and upon her Royal Consort; and bless them with all happiness. Direct and prosper her councils, and so guide and support her by Thy Holy Spirit, that putting her whole confidence in Thee, she may faithfully rule Thy people committed to her charge, to their good and to the glory of Thy holy name.

And to us her subjects, O Lord, impart such a measure of Thy grace, that under a deep and lasting sense of the mercy, at this time vouchsafed to us, we may always show forth our thankfulness unto Thee, by dutiful loyalty to our Sovereign, and constant obedience to Thy commandments.

Give ear, we beseech Thee, O merciful Father, to these our supplications and prayers which we humbly offer before Thee in the name and through the mediation of Jesus Christ our only Saviour and Redeemer. *Amen.*

Then shall follow the Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

We cannot help expressing our lively sense of the difference between this form, prescribed by the authorities of the Church of England, and that published in one of the Romanist papers in this city, as having been offered in the Popish Cathedral in Dublin, by one of their preachers. Apart from the utterly unjustifiable association of departed men and women with the Holy Spirit in that production; the pert *compliment* to Almighty God, with which it commences, is sufficient to stamp it with the character of irreverence and almost of profanity.

We subjoin the prayer to which we allude:

"O! Almighty Creator and Ruler of the universe, whose wonderful providence is displayed in the dispositions of human affairs more strikingly, if possible, than in the economy of nature—Eternal Father, King of Kings, protect the Queen. O! Jesus, Lord of Glory, send thy holy angels to defend her; inspire her, like Israel's King, with wisdom to govern her countless subjects. O! thou Paraclete of God; patriarchs, prophets, apostles, martyrs, all ye saints of the heavenly court, befriend her! O! ever glorious and blessed Virgin Mary, pray for Victoria! O! mother of God, procure for her a mother's joys from thy divine Son, Christ Jesus, with the grace so to educate her royal offspring and so to wear her crown, as that with her royal Albert, she may deserve, through Christ our Saviour, to be crowned in that kingdom where traitors cannot enter, and where existence, unalloyed by pain or apprehension, shall be ever blessed and immortal. Amen."

The Rev. William W. Spear, Rector of St. Michael's Church, Charleston, S. C., has accepted the invitation of the Vestry of St. Luke's Church, Philadelphia, to become rector of that parish, and will enter upon his duties about the first of October, when it is expected that the edifice will be ready for consecration. It is situated on Thirteenth-street, below Spruce.

ERRATUM.—In our notice of the Examination at St. Paul's College, the paragraph—"The examination of the Sophomore and Freshman classes on the Iliad of Homer, and the Odes of Horace, was equally satisfactory,"—should have read—"The examination of the Sophomore and Freshman classes, the former on the Oration *De Corona* of Demosthenes, the Satires of Horace and Cicero *De Senectute*, and the latter on the Iliad of Homer and the Odes of Horace, was equally satisfactory."

TO CORRESPONDENTS.

"Melancthon" shall appear next week.

With every disposition to oblige our correspondent from Kentucky, we are still of opinion that the subject should not be further introduced into our columns.

FACTS AND OPINIONS OF THE FATHERS: *A Charge to the Clergy of the Diocese of Kentucky, delivered in St. Paul's Church, Louisville, June 11, 1840.* By Rt. Rev. B. B. SMITH, D. D.

We have read this Charge attentively, and intend next week to give it the place in our paper usually appropriated to original matter. It is a brief but lucid and able showing of the proper distinction to be observed in the study of the Christian Fathers, between the *facts* to which they are witnesses, and their *opinions*. Were the suggestions which it contains upon the laws of investigation as applicable to the study of Church History, faithfully respected, we might entertain reasonable hope that primitive truth and order would be better understood among all Christian people.—*Gambier Observer.*

EPISCOPATE OF MISSISSIPPI.—The Rt. Rev. Dr. Polk, Missionary Bishop of Arkansas, &c., has, on account of the extent of his jurisdiction, resigned the charge of the diocese of Mississippi, which had been provisionally committed to him; and the Rt. Rev. Dr. Otey, Bishop of Tennessee, has become its provisional Bishop.

MISSIONARY NOTICES. (DOMESTIC.)—The Rev. A. Helfenstein, sen., has been appointed a missionary in Ohio, and assigned to Springfield.

The Rev. W. H. C. Yeager, has been appointed a missionary within Bishop Polk's jurisdiction, and assigned to Little Rock, Arkansas.

The Rev. H. R. Peters, it is understood, has relinquished the station at Jackson, Mississippi.

A LONDON EDITION OF THE REV. MR. SOUTHGATE'S TOUR was nearly ready for publication the latter part of June.—*Spirit of Missions for August.*

From the Spirit of Missions for July, 1840.

EXTRACTS FROM THE FIFTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS.

(Continued.)

Duck Creek.—The Oneidas at Duck Creek, Wisconsin, have erected a convenient church, which was consecrated in September last. It was the first church built in Wisconsin; and, regarded as an evidence of the piety and zeal of the converted Indian, it may well stimulate those settlers of the territory who have the means, to provide for themselves also a place for the worship of Almighty God. This mission, under the labors of the Rev. Mr. Davis, is gradually meliorating and elevating the character and condition of the Oneidas. For a part of the year there has been an additional assistant, Mr. L. W. Davis; but he has recently resigned, and removed to Kemper College, in Missouri, with the view of preparing for Holy Orders.

The Committee have received from the United States $400 for the benefit of this mission; and, besides the payment of the salaries at that station, they have appropriated $400 in aid of the erection of the parsonage for the mission family.

Indian Territory.—The Rev. Mr. Gregory, who, at the time of the Committee's last report, was residing at Fort Leavenworth, in the capacity of missionary and agent of the Committee, returned last autumn—when he made a full and interesting report. Mr. Gregory gave his most anxious attention to the question, whether our Church could advantageously commence and carry on a mission within the Indian Territory at this time; but, as the result, he was not prepared to recommend the immediate adoption of measures for that purpose. The most which could at present be proposed was to endeavor to keep open a communication with the country, to establish friendly relations with the government and its agents there employed, and to be as far as possible in readiness to take advantage of any favorable opening which might present itself. It is the anxious desire and settled purpose of the Committee to enter upon a mission for the benefit of the Indians in that Territory, whenever Providence seems to indicate that such a mission can be effectually undertaken. In the mean time, the Rev. Mr. Griffith at Fort Leavenworth, and the Rev. Mr. Scull at Fort Gibson, who are supported by the government as chaplains, will hold to the Committee the relation of missionaries, and will take all opportunities for advancing the object in view.

Maine.—The circumstances of the parish at Bangor, which rendered the aid of the Committee necessary, have so much altered for the better, that it is hoped this station will soon be placed on an independent footing. The large and costly church erected there, has been secured to the parish, and consecrated. The labors of the missionary have been greatly blessed in the spiritual condition of the congregation; and the belief is now confidently expressed, that from this place an influence highly beneficial to Zion will go out through the state.

Massachusetts.—The parish founded on the island of Nantucket is now provided with a neat church, consecrated last autumn; but it is not able, immediately, to dispense with the aid of missionary funds. The Divine blessing appears to have accompanied the labors of the missionary, and the church may be regarded as permanently established.

Ohio.—One missionary resigned; two appointed.

Mr. Bronson has had his heart much cheered by the completion and consecration of a small but neat church, at one of the places to which his labors are confined; and, with an increasing congregation at the other, he hopes soon to see one begun there.

The two stations at Maumee City and vicinity, have, at the request of Bishop M'Ilvaine, been again united into one; and the Rev. John Ufford is now engaged as its missionary. Entering upon his duties in December last, his labors have been extended to Perrysburg, Manhattan, Waterville, and Toledo, with much to encourage and cheer him in his work.

Bishop M'Ilvaine recently informed the Committee that a colony of Welsh, residing in Gallia county, speaking no English, and constantly increasing by immigration, had with them a clergyman, the Rev. Abraham Edwards, who speaks their own tongue fluently, but were, at present, unable to support him. Mr. Edwards has been appointed a missionary. The time for his first report has not yet arrived.

MICHIGAN.—One missionary resigned; five appointed.

The Rev. Mr. Hollister continued diligently to cultivate the entire field assigned to him, until a few weeks since, when the Rev. Mr. Wilson was appointed to a part of it. The services of the former are at Troy, with Utica, Bloomfield and Rochester attached; those of the latter at Pontiac and its vicinity. Mr. Hollister, who has been several years a missionary, has continued encouragement in his labors, and trusts that he will, under the blessing of God, be permitted to lay the foundation of several more parishes. The time for a report from Mr. Wilson has not arrived.

At Clinton, where a small church and parsonage were erected a few years ago by the Rev. Mr. Lyster, (it being then one of his out-stations,) the parsonage has been purchased by the vestry, and an effort will soon be made also to purchase the church. The congregation, during the year, under the labors of the Rev. Mr. Stout, has increased more than one third, and gives promise of soon being able to sustain its pastor.

The Rev. Mr. Hirst, while building up steadily increasing congregations at Dexter and North Lake, has also officiated frequently at Pinckney, Green Oak, and other places; in all of which he has found scattered members of the fold to welcome him, and to receive the benefit of his services.

The Rev. Mr. Barker has had his labors interrupted to some extent, by the sickness with which it has pleased God to visit him and his family. He has, nevertheless, been much encouraged by the success which has attended his work. A small, convenient chapel, is probably now ready for use, and the congregation is much increased in numbers and apparent stability. The germs of future parishes have also been planted by the services which he has been able to render at Quincy, Litchfield, Adams, and other places.

The duties assigned by the Bishop to the Rev. Mr. Lyster, have partaken of the character of a missionary at large. While residing at Springville, Lenawe county, he has repeatedly officiated at Manchester, Evans Lake, The Junction, Ypsilanti, Albion, Homer, Napoleon, and Woodstock; and for a part of the time has had the charge of the vacant station at Marshall, besides also aiding several of his brethren in their respective parishes. He has thus been much engaged in ministering to the spiritual wants of those who are deprived of the rich blessing of the settled ministry. During the season of Lent, he has met with much to cheer and encourage him, in the increased attention paid to Divine things, and the evident blessing of God's Spirit upon his labors.

The station at Jackson was filled by the Rev. Mr. Fox in August last. A small church is erecting, and the prospects of the increasing congregation indicate that one of the most important parishes in Michigan will soon grow up under the missionary's labors. Besides the regular services of the station, and a third service each Sunday at the State Prison, he has visited and officiated at Kalamazoo, Rives, Smith's Settlement, Sandstone, Albion, and other places; and, in this way, has already done much in promoting the interests of the Church.

The new station at Grand Rapids has also been filled by the Rev. Mr. Hoyt since October last, with gratifying indications of success. A large and commodious room has been appropriated and fitted up as a place of worship, and the services are well attended. Iowa and Kalamazoo have also been visited by Mr. Hoyt, under circumstances of much interest.

DEATH OF THE REV. JAMES CLARKE, RECTOR OF ST. CATHARINES, U. C.

A most melancholy accident occurred on Sunday week, at the hill on the road leading from near the residence of Samuel Wood, Esq., to the canal, about two miles above Port Dalhousie, by which the Rev. Mr. Clark, of this village, lost his life. The Rev. gentleman was proceeding in a one horse carriage, in company with Mr. Jedediah Merritt, to the harbor, to perform Divine service there, in the afternoon, when, on going down the hill above described, some part of the harness proving defective, the horse became unmanageable, and ran with such fury as to break the wagon, and throw both passengers violently upon the ground. Mr. Merritt was not seriously injured, and will soon recover; but Mr. Clark proved to have so many limbs broken, and was otherwise so badly bruised, that he survived only till Tuesday morning—leaving a large and interesting family, and a numerous circle of friends and acquaintances.

IRELAND.—THE CELIBACY QUESTION.

Trinity College.—The queen's letter has been received at the Hanaper Office, directing a royal patent to be prepared for the creation of ten new fellowships in Trinity College, and removing the restrictions which at present exist upon the marriage of the Fellows. The consequence of this measure will be, that the majority of the Fellows will marry, and spend their entire lives in the College.

THE GREAT BURMAN BELL.

Next to the great bell of Moscow, which weighs 444,000 lbs., is the bell of Mengoon, mentioned by Mr. Malcom, who describes the Burmese as particularly famous for casting bells. Their bells are, however, disproportionably thick, but of delightful tone. The raised inscriptions and figures are as beautiful as any bells in the world. They do not flare open at the mouth like a trumpet, but are precisely the shape of old fashioned globular wine glasses, or semi-spheroidal. There are several in the empire, of enormous size. That at Mengoon, near Ava, weighs, as the prime minister informed me, eighty thousand viss—more than 330,000 lbs. It seems almost incredible, but it is nevertheless true. The bell, by actual measurement, is twenty inches thick, twenty feet high, including the ear, and thirteeen feet six inches in diameter. A friend, distinguished as a civil engineer, computed the weight from this measurement, to exceed 500,000 lbs., supposing the bell metal to consist of three parts copper, and one part tin. The weight was ascertained by the Burmese before casting, and its bulk in cubic inches proves them to be correct. It is suspended a few inches from the ground, and like their other great bells, is without a tongue. That at Rangoon is not much smaller. It will be recollected that the largest bell in the United States does not much exceed five thousand pounds.

DIED,

At Gambier, Ohio, on the evening of the 14th inst., RICHARD KENEDY, infant son of Rev. Marcus K. and Mrs. Rhoda Cushman, aged three months.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 75 Beekman.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel. 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev Edmund D., D. D., Essex-street.

CALENDAR.

AUGUST.

2. Seventh Sunday after Trinity
9. Eighth Sunday after Trinity.
16. Ninth Sunday after Trinity.
23. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Eleventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County.—Wednesday, July 22, confirmed 5 in St. John's Church, Cold Spring Harbor.

Suffolk County.—Thursday, July 23, confirmed 7 in St. John's Church, Huntington.

Festival of St. James the Apostle, Saturday, July 25, confirmed 2 in Caroline Church, Setauket.

Sixth Sunday after Trinity, July 26, confirmed 4 in St. John's Church, Islip.

Queen's County. Tuesday, July 28, confirmed 21 in St. George's Church, Hempstead.

Wednesday, July 29, confirmed 18 in Trinity Chapel, Rockaway.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County.* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen, *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

The Annual Meeting of the Association of the Alumni of Washington College will be held in the College Chapel on Wednesday, the 5th day of August next, at 10 o'clock, A. M.

The Oration will be delivered in Christ Church, in the city of Hartford, at 4 o'clock P. M., on the same day, by Dr. Joseph H. Thompson, of New Jersey, and the Poem by Mr. Arthur Cleveland Cox, of New York.

☞ It is expected that the Right Rev Bishop Chase, of Illinois, will preach in St. John's Chapel, on Sunday morning next, August 2d.

A CARD.—The wardens, vestry and congregation of Trinity Church, in Ulster village, SAUGERTIES, beg Mr. GEORGE BARCLAY, of New York, to accept their best thanks for his liberal present of a fine BELL for their church. July 29, 1840.

BISHOP BROWNELL'S VISITATIONS.

August 14,	Hebron,	half past 10, A. M.
" 15,	Windham,	half past 10, A. M.
" 16,	Norwich,	half past 10, A. M.
" "	Poquetonuck,	3 P. M.
" 18,	New London,	3 P. M.

☞ Other appointments for August will be made by letters.

ACKNOWLEDGMENTS.

ST. MARK'S CHURCH, WILLIAMSBURGH.

The Rector of St Mark's Church, Williamsburgh, acknowledges the following donations, through the hands of a lady, to aid in the erection of a church at Williamsburgh. Six dollars from two ladies; thirteen dollars and fifty cents from fourteen ladies. Four dollars from five gentlemen. Total, $23 50.
July 24, 1840.

GEN. PROT. EPISC. SUNDAY SCHOOL UNION.

The treasurer acknowledges the receipt of the following donation:

From Christ Church, Hartford, Con, by the Rev G Burgess, rector, $33.

July 28. JOHN W. MITCHELL, Treasurer.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d instant, has received the following contributions, viz.

By the hands of the Rev. Dr. Croswell, from the "offerings of the ch in Trinity parish, New Haven, Con, appropriated as follows, viz: for Michigan, $50; to aid Bishop Chase's plans, $50—$100; to Bishop Kemper, from Sunday school children's offerings, $65 28; from special donations, do, $34 72—$100. By the hands of Frederick H Stimpson, esq. receiving agent in Boston, Mass, received from St James' ch, Roxbury Missionary Association, by the hands of the Rev Mr How, $5. By the same hands, from Mrs Samuel Gray, Andover, Mass, per Rev Samuel Fuller, jr, $3. By the same hands, from St John's ch, Wilkinsonville, per Rev Mr Goodwin, $15—deduct a counterfeit bill, $2—$13. By the same, from Hiram Stevens, esq, treasurer of the missionary society of Christ ch. Gardiner, Me, $24 95—5 cents overpaid—$25. By the hands of the Rev Lucius M Purdy, through C N S Rowland, esq, received "Easter offerings of Christ ch, Hampton, Washington co, N Y, for Bishop Chase, $10. By the same hands, received the amount of a collection in St John's ch, Poultney, Vt, for domestic missions, $3 63. From S B C, for domestic missions, $2. From a member of St Peter's ch, New York, who was absent when the collection was made in June, $2. From the Sunday school of St Paul's ch, Paterson, N J, to aid in the education of an Indian youth at Duck Creek, $4. By the hands of the Rev E C McGuire, weekly offerings of St George's ch, Fredericksburg, Va, for domestic missions, $10. By the same hands, for Jubilee College, by Mrs E McCrae, $5; and for the same college, by a friend, $1—$6. Total, $283 63.

July 29, 1840. JAMES SWORDS, Treasurer.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From St Matthew's ch, Bedford, Westchester co, Rev A H Patridge, rector, collection for missionary fund, $6 63. From St Philip's ch, Phillipstown, Putnam co, Rev Ebenezer Williams, collection for education and missionary fund, per Messrs Swords, Stanford & Co, $11 75. From Christ ch, Brooklyn, Rev Kingston Goddard, rector, collection 5th July, for missionary fund, $158 26. From Christ ch, Patterson, Putnam co, Rev Sheldon Davis, collection for missionary fund, $3. From Trinity ch, Rensselaerville, Rev Orsimus H Smith, collection for education fund $4. From Christ church, Granville, Rev. Orsimus H. Smith, collection for missionary fund, $3 69. From Grace ch, Lyons, Western New York, Rev S Cooke, missionary, collection 12th July, for education fund, $5; and for missionary fund, $5; and from a lady of Grace ch, Lyons, per Rev S Cooke, for Missionary fund, $5. From St Peter's ch, N Y. Rev Dr Smith, rector, collection for missionary fund, $37. Total amount, $239 33.

C. N. S. ROWLAND, Treas.,
July 29, 1840. 55 Water st.

UNION DEPOSITORY,

28 ANN-STREET

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending July 30, from the following individuals, viz.

J N Whiting, Columbus, O; Rev W Staunton, Morristown, N J; R S H George, Phila, 2; W A Barber, Newport, R I; W M Morrison, Washington, D C; S C Nichols, Sing-Sing, with remit; Postmaster at Chestertown, Md; Rev W H Walter, Schenectady, with remit; Postmaster at Gambier, O; John Welsh, jr, Phila. with remit; Rev George Burgess, Hartford, Con.

Packages have been forwarded from the Depository during the week ending July 30, as follows:

To R S H George, Phila. 3 packages per Union Line; to W A Barber, Newport, R I, per steamer Rhode Island; to George Rowland, Norfolk, Va, per sch J W Kimpton.

THEOLOGICAL SEMINARY OF VIRGINIA

FACULTY.

Rt. Rev. RICHARD CHANNING MOORE, D. D., President.

Rev. REUEL KEITH, D. D., Professor of Systematic Divinity, and Acting Professor of Pulpit Eloquence.

Rev. EDWARD R. LIPPITT, A. M., Professor of Pastoral Theology and Church Polity, and Acting Professor of Ecclesiastical History.

Rev. JOSEPH PACKARD, A. M., Professor of Biblical Literature.

The next session of this Institution will commence on Wednesday, the 30th of September.

Qualifications for admission. "Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, of classical and scientific attainments, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry."

Extract from "The Rules for the Government of the Seminary."

By order of the Faculty.
E. R. LIPPITT, Secretary.
Theological Seminary, July 24, 1840. (Oct 1.

JUST PUBLISHED AND FOR SALE BY
CHARLES HENRY, 124 FULTON STREET,
THE Primitive Doctrine of Election, or an Historical Inquiry into the Ideality and Causation of Scriptural Election, as Received and Maintained in The Primitive Church of Christ. By George Stanby Faber, D. D., author of "Difficulties of Romanism, Difficulties of Infidelity," &c.
July 29, 1840.

THE BOOK OF PSALMS.
F. J. HUNTINGTON & CO., 174 PEARL ST,
HAVE recently published the Psalms of David translated into English verse, by the Rev. George Burgess, Rector of Christ Church, Hartford.
They also publish and keep constantly on sale, WHOLESALE AND RETAIL, a very complete and extensive assortment of books and stationary requisite for schools and academies in every department of education, which they offer on the most reasonable terms. Among their publications are, the Malte Brun School Geography and Atlas, and Parley's Geography, the former in use in the Public Schools in this city; Mr. Lincoln's Lectures on Botany, Chemistry, and Natural Philosophy; also, by the same author, Botany, Chemistry, and Natural Philosophy for beginners; Burritt's Geography of the Heavens, with an atlas; Kame's Elements of Criticism, 8vo.; Webster's School Dictionary, 12mo.; and 18mo.; Mr. Willard's Universal History, with an Atlas; Gallaudet's Picture, Defining and Reading Book, &c., &c.
, *The attention of School Committees, Teachers, and the Trustees of Academies and High Schools, especially solicited.* July 25.

A STUDENT OF THEOLOGY,
A GRADUATE from some college, desirous to prosecute his studies in a pleasant country village, and willing to teach a few hours each day, may hear of a situation to his advantage, by applying at No. 16 Spruce-street, second story, back room, from 10 to 2 o'clock. July 15—3t

WOLFF'S JOURNAL.
JOURNAL of the Rev. Joseph Wolff, in a series of letters to Sir Thomas Baring, containing an account of his missionary labors, and ending with his visit to America in 1839, just received from London, and for sale, wholesale and retail, by
SWORDS, STANFORD & Co,
July 9. 152 Broadway, New York.

ORGANS FOR SALE.
THE subscriber offers for sale the following organs:
An excellent second-hand organ, with two sets of keys, in a handsome mahogany case, with gilt front pipes; dimensions, 15 feet high, 9 1 2 feet wide, 5 1-2 feet deep, and contains the following stops: GREAT ORGAN, open diapason, stop'd diapason, principal, twelfth, fifteenth, and trumpet. SWELL, dulciano, Stop'd diapason, flute, and hautboy. CHOIR BASS, stop'd diapason, and flute. This organ is in excellent condition, and will be sold a bargain.
A new swell organ, of six stops, 10 feet high, 6 feet wide, 3 1-2 feet deep.
Two small church organs, without swell, of four and five stops, 9 1-2 feet high, 5 1-2 wide, and 3 feet deep.
An assortment of parlor organs, of various power and style of finish.
A second-hand parlor organ will be sold cheap.
HENRY ERBEN,
July 11—tf Centre-street, head of Canal-street.

CHURCH AND PARLOR ORGANS.
GEORGE JARDINE, Organ Builder. Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.
For superiority of construction and tone, he refers to the following testimonials:
The GOLD MEDAL of the American Institute for the best Organ, 1838.
The GOLD MEDAL of the American Institute for the best Organ, 1839.
The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.
February 29, 1840. eow6m

ST. MATTHEW'S HALL,
PORT COLDEN, NEW JERSEY.
IN this Institution young gentlemen acquire a Mathematical, English, or complete Classical education. The grounds of the Hall comprise 80 acres, situated in a very fertile and healthy district of the state. It is under the control of the Bishop of New Jersey.
For further particulars, inquire of Floyd Smith, D. A. Cushman, or William Van Antwerp, Esqs.; or of Rev. Dr. Seabury, and Rev. Dr. E. D. Barry.
The Rev. P. Teller Babbit is Principal and Chaplain, who can be addressed for admission; or
WM. C. DUSENBERY, *Actuary.*
, The cars and stages for Port Colden, via Morristown, leave the foot of Courtlandt street every morning at 8 o'clock, and arrive at Port Colden at 5 in the afternoon. June 27—tf

CHURCH ALMANAC FOR 1841.
WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the
CHURCH ALMANAC,
designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.
All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.
New York, May 9, 1840. tf
☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. xtf

DELAWARE ACADEMY.
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*
THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.
TERMS.—In consequence of the funds with which the institution is endowed the price of tuition for any or all the branches, is fixed at $3 50 per term of 14 weeks.
Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.
The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.
The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."
Any other information respecting the institution will be given on application to the President or Principal.
AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

BISHOP McILVAINE ON JUSTIFICATION.
JUSTIFICATION BY FAITH, a Charge to the Clergy of the Diocese of Ohio, with an Appendix, by the Rt. Rev. C. P. McIlvaine, D. D. Also, by the same author, "The Origin and design of the Christian Ministry," a sermon, published by request of the students of Kenyon College. Also, a few copies of a sermon by the same prelate, entitled "The Apostolical Commission," preached at the consecration of Bishop Polk. For sale by
SWORDS, STANFORD & CO.
July 2.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—
All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25 tf

POETRY.

SUNDAYS.

BY HENRY VAUGHAN, 1695.

Bright shadows of true rest! some shoots of bliss:
Heaven once a week;
The next world's gladness prepossess'd in this;
A day to seek;
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight;
The pulleys into headlong man; time's bower;
The narrow way;
Transplanted paradise; God's walking hour,
The cool o' th' day;
Angels descending; the return of trust;
A gleam of glory after six days' showers;
The Church's love-feasts; time's prerogative
And interest,
Deducted from the whole; the combs and hive,
And home of rest;
The milky way chalk'd out with suns, a clue
That guides through erring hours; and in full story,
A taste of heaven on earth; the pledge and cue
Of a full feast, and the outcourts of glory.

RESURRECTION OF CHRIST.

BY DR. DODDRIDGE.

Yes, the Redeemer rose;
The Saviour left the dead,
And o'er our hellish foes
High raised his conquering head;
In wild dismay
The guards around
Fall to the ground
And sink away.

Lo! the angelic bands
In full assembly meet,
To wait his high commands,
And worship at his feet;
Joyful they come,
And wing their way
From realms of day
To Jesus' tomb.

Then back to heaven they fly,
The joyful news to bear;
Hark! as they soar on high,
What music fills the air!
Their anthems say,
"Jesus who bled,
Hath left the dead;
He rose to-day."

Ye mortals, catch the sound,
Redeemed by him from hell;
And send the echo round
The globe, on which you dwell;
Transported cry,
"Jesus who bled,
Hath left the dead,
No more to die."

All hail, triumphant Lord,
Who sav'st us with thy blood!
Wide be thy name adored,
Thou rising, reigning God!
With thee we rise,
With thee we reign,
And empires gain
Beyond the skies.

LAST DAYS OF CHARLES I.

He was now a prisoner in the Isle of Wight—separated from his wife and children, his clergy, and his friends. His only consolation was the New Testament, which was allowed him, and the Prayer Book of our venerable Church Ritual, the more prized, as it had been sternly interdicted to his solitude and tears.

If there are those who think hardly of him as a King, let such remember the difficult, and arduous, and trying circumstances in which he was placed. Let them compare his public and private character with the sovereigns before him—the loathsome and tyrannical Henry the Eighth, on whose head, if the storm had fallen, Mercy might have smiled by the side of Justice. I pass over the youthful Edward, who stood graceful, ingenuous, and pious in the front of the Reformation. I need say little of the reigns or characters of the two sister queens, Mary and Elizabeth,—one the persecutor, the other, whose name is connected with the country's glory, and the establishment of that scriptural and mild form of religion which King Charles died in supporting.

I will only entreat of those who condemn this sufferer as a king, to compare his public character with that of those who preceded him on the throne, and even, with his immediate predecessor, the cold-blooded murderer of the accomplished Raleigh: and if Charles the First is still to be condemned as a king, let those who so condemn him, remember his piety, his domestic virtues,—his affection for his children, his kindness and gentleness to all his attendants, his love and fidelity to the altars of his faith,—and, at least, shed one tear of generous pity for him, as a most religiously faithful husband to that beautiful queen who shared his heart and his sorrows! When the sternest judge thinks of these things, let him remember his later hours of utter desolation, separated from all he loved upon earth, in his gloomy prison-house, looking back,—*not* on a perishable crown, but dwelling, more sadly, as the long, lone night came down, on those tender relations which occupied all his thoughts, except those devoted to heaven,—his only consolation being the New Testament, and that book of almost Divine breathings of prayer, to which has since been appended the solemn service for his death.

And here, if what I have said may have excited a moment's commiseration for his fate, perhaps I might be able to excite some further interest, when I inform those who hear me, and who come to this place of worship with their Sabbath book of prayers, that the text I have chosen was selected from that identical Prayer Book which had been in the possession and constant use of this miserable king in captivity. From his own Prayer Book—in more frequent use, as his hours appeared numbered, I chose this text—the page which contained this Psalm, opening accidentally—a proof how often he had communed with it in his solitude. This book, in the possession of King Charles in his prison, at the closing period of his life, must have been kept in secret; and when he was hurried away, it was left behind. I need not say how anxiously, how minutely I examined it. It is bound in black, and, though printed as long ago as 1637, it appears as if it had been but yesterday in the pale hand of him, who has lain in his quiet grave for nearly two hundred years. It is evident how intently his heart must have communed on those particular passages, which even now most readily presented themselves, though so many years had passed away. One page, which thus presented itself, contained two prayers, not retained in our Common Prayer Book. On what subject were these most pathetic prayers?—One, "For patience in trouble:"—the other, "A prayer to be said IN THE HOUR OF DEATH!"

These circumstances show how deeply such sad thoughts, at this period, occupied his heart. Among the Psalms the 55th appears to have been, from the circumstances I have mentioned, very frequently the subject of his mournful meditations, being indeed most peculiarly applicable to his fate.

* * * * * *

I now approach the concluding act of this tragedy. The axe is in the masked executioner's hands—the last prayer is said—there is a stillness as of death—the axe descends—the blood streams—there is silence again—tears and audible sobs follow—and all earthly trials are ended. But I cannot leave this sad scene without saying a word respecting the funeral of him, who, after his lot of no common sorrow upon earth, was conveyed from the block to his long and last repose. The corpse (having been delivered to some faithful friends) was conveyed to the resting-place of kings, in the cathedral chapel of Windsor. The black pall of the coffin was covered with snow. It was in the depth of night; a grave was dug in the centre of the cathedral aisle, and there—lighted by a few trembling tapers—the body of the King was laid in consecrated earth, the prayers of a few friends only heard.

He was brought to this untimely grave—not with solemn funeral rites—but in sad silence. They who laid him in earth, only breathed a few words; and then left the long aisles of the Cathedral, echoing again to the winds of winter without.

A few years afterwards the Lord Protector was also borne to the abode of mortal corruption—but how different the pomp of death! He who had ruled, with far more than kingly power, was buried with far more than kingly magnificence.

The spot where the remains of this unfortunate king lay, was not known, or at least forgotten, in the thoughtless reign of the Restoration, when revelry and unrestrained license, as extremes follow extremes, succeeded the gloomy dominion of the fanatic. In the midst of scenes of dissipation, Charles the Second was smitten, and the cup of licentious pleasure was dashed from his palsied hand.

Another reign succeeded, when the brother of Charles, having proved a traitor to his trust, was exiled and died in a foreign land. Another prince is called to the throne—another dynasty succeeds—George the First, George the Second succeed, and George the Third, who in his life-time being from infirmity and age obliged to lay down the sceptre, was succeeded by a Prince Regent, afterwards George the Fourth, now also gone down to the grave with his ancestors. It was during his Regency, in digging out a place of rest for an illustrious departed relative, that a coffin was discovered, with a silver plate, inscribed, "King Charles," having the date, 1648. By the Regent's permission, the coffin was taken up, and the sad remains of this martyred King submitted to inspection. The body, having been embalmed, the head was found attached to it with cerement. The beard appeared exactly as in the common pictures. The countenance still placid—the eyes for a moment open, as if to reproach those who disturbed the long repose of the dead, and the next moment they collapsed into dust. One lock of hair was severed from the head. This last relic of a man of sorrow I myself saw, with what feelings I need not say.

The King has been described, in the time of his captivity, as having his hair changed, from anxiety, to premature gray; on the contrary, this lock, cut from his head nearly 200 years after his interment, was of the most perfect auburn, such as in his youth, and first days of nuptial happiness.

I here pause:—Having, from my public duty, been called upon to preach on this subject, I have endeavored to speak, as I hope, without offence to others, the sentiments of a faithful member of the Established Church. I have spoken of a sad event, which took place in troubled times. We may live to see troubled times again, but never, I trust, in this kingdom, to witness such an event.—*Rev. W. L. Bowles, Sermon on the Martyrdom of Charles I.*

From the Medico-Chirurgical Review.

INFLUENCE OF PROFESSION ON THE DURATION OF LIFE.

Without making any prefatory remarks, we present the following table as conveying the results of Dr. Bellefroid's calculations, founded upon the data of numerous registries.

Calculated from the 28th year of age, the probability of life may be estimated in—

Catholic priests to be to the age of	69 years.
Protestant clergymen	65
Savans	66
Professors in Universities	63½
Military Officers	64½
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Physicians—theoretical	64
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Barristers	62
Kings	56½
Mendicants	56

As an appendage to the preceding table, we may state, that it has been estimated that 13 only out of a hundred kings attain the age of seventy years; whereas to the same period of life not fewer than 46 Catholic priests, 41 savans, 37 farmers, 36 military officers, 33 professors, 29 barristers, 26 physicians, and 21 mendicants, are calculated to survive; the date from which the calculation is taken being usually the 21st or 22d years of life.

The general conclusions to be derived from these data must be at once obvious. The average life of kings is short, compared with that of clergymen and philosophers, who—

Along the cool sequestered vale of life,
Have kept the noiseless tenor of their way.

And who can wonder at this, when they consider the career of the former; their life being one of ceaseless and most fatiguing excitement; minds as well as bodies inflamed by ever-recurring sensual enjoyment, and exhausted by the constant turmoil of unrestrained passions. Tossed about between the extremes of joy and grief, it is only by stealth, as it were, that they can taste that peace of heart and that silence of feelings which are so essential to the calm and unconscious flow of life. How different the career of the contented Catholic priest!—The temperance, the chastity, the absence of all the violent passions, associated too with a due activity alike of body and of the mind—these are the elements of the healthfulness and longevity of such a profession.

If we now turn to the life of poets and artists, we find that on the whole they too do not live so long as clergymen: the excitability of their passions, and the over-vivacity of their temperament being doubtless unfavorable to the tranquil movements of prolonged health.

We may be at first surprised to hear that military officers are among the most favored of the classes, and also that the life of barristers is not so good as that of artists and poets. But we must remember that the above table comprises only the superior officers, who are almost always 30 years of age or upwards when they attain to high rank in either service; and that many barristers are not more than 20 years, and scarcely any exceed the age of 25, when they become so.

BISHOP HOBART.

The Editor of the Gospel Messenger, introducing to his readers the speech of the Bishop of Nova Scotia, at the great meeting recently held in London, has the following remark illustrative of the enlightened forecast of the lamented Bishop Hobart: "The most distinguished, talented and pious men of England are, we are happy to say, fully aroused to the duty of vindicating and spreading the truth as it is in Jesus, and as set forth by his Church. When Bishop Hobart was in England, he more than once expressed his opinion to the highest dignitaries of that Church, that unless they came to the position now taken, they would not sustain their primitive branch of the Church of Christ. On his return he preached a sermon which gave offence not only to English Episcopalians but even to many of his own flock. In this sermon he took a similar ground. And we have long after that day, heard an English Bishop, who at the time disliked the discourse of Bishop Hobart, say that it had done great good in England, and was one among other means of raising a zeal and attention as greatly needed, as it was now proving useful.

THE UNITED STATES.

There the Society found a field for its first labors; and what has been the result? I am old enough to recollect the time when no Protestant Bishop had ever visited the shores of America. We now behold the issue of the Society's early labors, in no fewer than twenty Bishops, and more than one thousand clergymen, in those States. I can well recollect, also, when no Bishop had been seen in a British colony in any part of the world; but I have lived to see—and I thank God for being permitted to see it—no fewer than ten colonial Bishops now employed, and the churches and the clergy in the present North American colonies alone increased tenfold.—*Bishop of Nova Scotia.*

AMEN.

The meaning of the word we all know. It is at once an affirmation and a consent; intended to express our firm assurance that the words uttered are true, and our entire willingness that they should be true: or after a form of supplication, our earnest desire to be, and our assurance that we shall be, heard. "So be it." "So shall it be." The authority for the use of it we also know: the frequent command of God in the Old Testament, where it is generally affixed to his curses and threatenings: and the example of Jesus and his disciples, by whom it is more frequently connected with promises and prayer. Of its perpetual occurrence in our services, after every address, whether of prayer or praise, or confession, if there is any historical or ecclesiastical explanation, I confess myself totally ignorant of it; and speak from the immediate suggestions of my own mind, when I suppose it to imply, that God, dealing with us as free agents and reasonable beings, requires the acquiescence of the will in all that He enjoins, and does not accept without it even our obedience. When He calls us to confession, it is not enough that we say at his bidding, and believe on his statement, that we are miserable sinners, and there is no health in us, and no help for us, but in his mercy—with an understanding mind and a consenting heart it is necessary that we say "*Amen*" to this humiliating truth: conscious that it is so, and willing that it should be so. When we rehearse before him the principles of our faith, it is not enough that we yield submission to the method of salvation there described; and the truths therein set forth—our consent must accompany our assent—Amen—"so it is"—"so would we have it be." And in our prayers; when we ask protection from our enemies, defence from danger, and supply for our necessities, the word retains its entire meaning still; by the reiteration of it we profess not only desire that so it may be, but to be assured that so it will be.—If the word be affixed to the threatenings of God's law, to deprecations of his anger, to predictions of his vengeance, it implies assent to their justice, persuasion of their certainty, and full consent to the terms on which they are either to be suffered or escaped. And when our language has been of praise and glory and exaltation to God, to Father, Son, and Holy Spirit, in the offices ascribed to them, the Amen is significant of a heart glad and grateful to believe them what they are said to be; constrained, and not compelled to receive the benefits, and acknowledge them in the manner described.

If such is the deep importance of this word, it is surely no sound to be uttered carelessly. It is, on our part, like the affixing of a seal to a legal instrument, by which we agree to whatever it contains: which no man does inconsiderately. What if our careless, false amens, a hundred and a hundred times repeated, be written against us in the books of heaven! When at the last we attempt to plead our ignorance, our mistakes and misconceptions, may it not well be said to us, that day by day, in solemn assembly before our Maker, we acknowledged, accepted, and approved these things, affixing as it were our signature to the writing that condemns us? This will be so said to thousands: and fellow sinners, who have echoed back our false amens, and angels who trembled when they listened to them, and devils who stupified our senses while we uttered them, will be there to witness that they heard it.

Once more, let us dwell upon the value of this word: and surely we shall never again utter it in carelessness. Perhaps the power to pronounce it truly constitutes the difference between those who pray, and those who say prayers, yet pray not. God has made known his will to man, disclosing, of the past, the present, and the future, all that it is necessary we should know. Man does not like the disclosure. He does not like that the sin he loves should merit everlasting death—he does not like to be treated as a bankrupt debtor, a mendicant, and a culprit—he is averse to the state of helpless dependence assigned him; and, above all, averse to give up his will, and give up his glory to another, and be nothing. He sees no fitness, wisdom, or propriety in this state of things; but rather a position injurious and degrading to himself; on God's part a claim without justice or reason. When, therefore, by the custom of Christian worship, we come to acknowledge these things, the natural heart refuses its amen. The utmost it can subjoin, is an unwilling submission: "If it is so, so it must be"—we cannot say, "content." Can they say it, who, proudly contentious against revealed truth, submit it to the scrutiny and decision of their own reason?—Can they say it, who are so much in love with the things of time and sense, that they would part with God himself to keep them, and can scarcely spare a thought from them for him? Can they say amen, who never felt the burden of their sin, its bondage or its deserts? The proud, the confident, the righteous in their own eyes, the careless, the earthly-minded, the unholy—these may all breathe the word, but cannot mean it. There are those, on the other hand, whose hearts may have been too cold, their thoughts too vagrant, in the prayer: there may come after it a self-condemning feeling, that it has been unworthily preferred: and yet they can affix to it an amen so full, so willing, so sincere, that it bursts forth from the heart, like tones of melody from the stricken wire.—*Caroline Fry.*

From the Church of England Magazine.

THE CHURCH IN THE ISLE OF MAN.

The deeply-rooted attachment of the Manks to the Established Church, which precluded dissent until the arrival of the Methodists, and still binds the adherents of that sect to its ordinances, is attributable to various causes.—Among them may be enumerated, the tenacious adherence to ancient rites and customs, and the reverence for authority which distinguishes them—the commanding influence of the episcopal office, endowed with elevated rank, civil and ecclesiastical power, and ample wealth; and yet, from its peculiar constitution, which assigned to it a throne in every parish church, brought into contact with every portion of the diocese—and partly the extraordinary ascendency which the episcopal station derived from the character of Bishop Wilson—a prelate tolerant and charitable, yet inflexible in the maintenance of his official authority, and the discipline of his church, promoting by his unwearied personal exertions the economical and moral, as well as spiritual improvement of the people committed to his charge.

"Nothing," says Bishop Wilson, in his history of the island, "is more commendable than the discipline of this Church. Public baptism is never administered but in the Church, and private baptism as the rubric directs. Confirmation and receiving the Lord's supper, are a necessary preparation for marriage." The bishopric was founded by St. Patrick, A. D. 447. Bishop Wilson drew up the code of ecclesiastical constitutions, which passed into a law in 1703. The following eulogium was bestowed on it by the Lord Chancellor King: "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." The bishop liberally contributed from his private purse to the maintenance of the clergy and of the Church. The chapel of St. Matthew, at Douglas, was built chiefly at his own expense, and to the building and repairs of the churches he also subscribed. By him was published the first book ever printed in the Manks language, entitled "The Principles and Duties of Christians."

The veneration with which his memory is cherished is unbounded. I conversed with some old people who remembered him, and with one who well recollected his funeral—one of the most impressive scenes which the island ever witnessed. His monument in the churchyard of Kirk Michael is religiously preserved.

Bishop Wilson died in 1755, having been fifty-eight years bishop of Sodor and Man.

BISHOP SKINNER'S DEFENCE OF SCOTTISH EPISCOPACY.

All this, however, and more of the same kind, of which we have been obliged to take some notice, appears but as slight skirmishing, when compared to the grand battery, which was at last to be opened against the shattered but venerable remains of the old Episcopal Church of Scotland. We had seen preparations making for this hostile attack, in the beginning of our Professor's* *Eleventh Lecture*, where, after some general remarks to show, in his way, that the terms *ordination* and *appointment* to a *particular pastoral charge*, were at first perfectly synonymous, he adds, "If one, however, in those truly primitive times, (which but rarely happened,) found it necessary to retire from the work, he never thought of retaining either the title or the emoluments. To be made a bishop, and, in being so, to receive no charge whatever, to have no work to execute, could have been regarded no otherwise, than as a contradiction in terms. Indeed, the name of the office implied the service, without which it could not subsist, that is, without which there was no office.

The name bishop means overseer, and this is a term manifestly correlative to that which expresses the thing to be overseen. The connection is equally necessary and essential as between father and child, sovereign and subject, husband and wife. The one is inconceivable without the other. Ye cannot make a man an overseer, to whom ye give no oversight, no more than ye can make a man a shepherd, to whom ye give the charge of no sheep; or a husband, to whom ye give no wife. Nay, in fact, as a man ceases to be a husband the moment he ceases to have a wife, and is no longer a shepherd than he has the care of sheep, so in the only proper and original import of the words, a bishop continues a bishop only whilst he continues to have people under his spiritual care."

These are the general principles which our lecturer laid down, as the ground of a long satirical strain of declamation, for it can hardly be called reasoning, against the Episcopal succession in Scotland; that regular and orderly succession, for the validity of which we have appealed to undoubted vouchers, those ecclesiastical registers which can at any time be shown for the satisfaction of all concerned. But before we come to consider the particular application, which our professor has made of these his "self-evident propositions," to the case of what he calls "the Scotch Episcopal party," let us inquire a little into the foundation of his supposed analogies, and see what would be the consequence of these inferences which he intended should be drawn from them. The most likely of any to be admitted as a parallel case to the connection between a bishop and his spiritual charge, is that which subsists between "sovereign and subject," the connection in both cases arising from appointment to an office, although it must be owned that the mode of appointment is very different, as well as the object about which each of these offices is exercised. Our Lecturer, however, was fond of this allusion, and asked, "For example, what would one think of the pretext of making a man a king, without giving him either subjects or a kingdom?" (Lecture xi.) We should certainly think the pretext very foolish, and the thing itself as unlikely to happen—since these king-makers, a privilege which some people are always glad to keep in view, might themselves become the subjects, and their lands of course be the kingdom. But the Doctor adds, "Ye will say, may not the right to a kingdom be conferred on a man, whom we cannot put in possession?" This he readily admits, but insists that it "is not parallel to the case in hand."

Yet why not parallel, when those who have a right, when so made, to exercise his office in any part of the world, where he can do so without encroaching on the charge or right of another bishop; and it will not be said that the right to a kingdom can be conferred but on similar terms. Possession may be obtained by force, but right is of a more delicate nature.

During all the time of Cromwell's usurpation, Charles the Second was acknowledged as their rightful king by all the loyal part of his subjects; and the length of his reign has been always computed from the day of his father's death, although it was eleven years before his restoration gave him the actual exercise of his kingly power. So might a bishop be invested with Episcopal authority, although placed in a situation which would neither require nor admit the exercise of it.

The allusion which our lecturer makes use of to the connection between father and child, and between husband and wife, is by no means suited to the case in hand, as these are mere states or conditions of life, the nature of which is very different from that of an office, the former depending altogether on a particular relation, whereas, the permanency of the latter will be often found to rest on a more general footing. Such is evidently the case with regard to the office of a shepherd, which, as applied to the Episcopal character, does not necessarily infer an immediate charge of a flock, since there may be other subjects of inspection that come not properly within the idea which that term conveys. When, therefore, our professor, wishing to ridicule the notion of a bishop *in partibus infidelium*, observed that "a bishop's charge being a church, and a church consisting only of believers, infidels are properly no' part of his charge, no more than the wolves or foxes are part of the flock of a shepherd,'e we are surprised that so complete an analogist did not recollect that infidels may become believers, but wolves and foxes can never become sheep. Will any one say, that to make believers of infidels is no part of the office of a bishop, or that his office immediately ceases when his labors in that way are no longer successful? If such were the precarious nature of the shepherd's office, it would hardly have been applied to point out the highest possible instance of pastoral care, and we should not have read of "sheep going astray, and afterwards *returning* to the Shepherd and bishop of their souls."

RUSSIAN SUPERSTITION.

An odd ceremony takes place at Petersburg, during winter, namely, that of pronouncing a benediction on the Neva! This religious rite, at which the imperial family are present, is marked with extraordinary pomp. A temple of wood is erected on the ice, with an effigy of John the Baptist, and ornamented with painting, representing various acts connected with the life of our Saviour. In the centre is suspended a figure of the Holy Spirit, over a hole perforated in the ice, around which carpets are spread. The military are formed into line along the river, the bells of the churches are rung, a canon fired, while the metropolitan, accompanied by a number of dignified ecclesiastics, enter this *sanctum sanctorum*. The metropolitan dips a crucifix into the aperture in the ice three times, uttering, at the same time, a prayer or ejaculation; and on this occasion, St. Nicholas comes in for his share of adoration, as an indispensable part of the ceremony; a prayer being especially addressed to him. The pontiff then sprinkles the water on the people around, and also on the colors of the regiment. On the departure of the procession, a scramble takes place among the crowd, each striving to kiss the sacred aperture. Nor do they omit, likewise, to carry to their homes some of the water itself, to which they ascribe great virtue, particularly for purifying those infected with certain diseases. It may also be mentioned, that it is a practice in the Greek Church to extend its blessings to inanimate objects; and it is supposed, that the safety or destruction of these depend on the degree of fervor with which the benediction is bestowed. But it must not be supposed, that well informed persons put the least faith in such absurdities; and as for the vulgar, they are pretty much the same every where; witness the mass of superstitious rubbish, the farrago of ribaldry and imposture that has been published in England in the shape of almanacs. This ceremony is an expedient most admirably calculated to promote devotion, if we can for a moment allow ourselves to bestow that name on such absurd and puerile mummery, which, whilst it cherishes abject superstition among the vulgar, produces a no less deplorable hypocrisy among those who are educated.—*Rae Wilson.*

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